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WEEKLY PEOPLE

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BRINGING THEM DOWN

CAPITALIST SUPERSTITIONS AND ECONOMICS LAID LOW.

Farical Methods of Stopping Poisoning of Workers—Whom War Works Good—S. P. Scabbing on Labor Party—Wesley Hill, Champion Raster.

The pottery workers of England, some 13,000 individuals, have recently been the subject of inquiry by the British Home Office. The inquiry was made as a result of the high death rate of the workers in the trade. The report declares that the special dangers to health to which pottery workers are exposed are twofold: 1—lead poisoning; 2—the inhalation of dust without lead. The latter, it appears, affecting much the larger number of workers, and producing the more serious consequences; between thirty and forty die annually from lung diseases to one from lead poisoning. Lead is used in pottery in the form of glazes and of colors. A great many articles it seems can be made in a very high state of perfection without the use of lead, but the manufacturers stick to the use of lead entirely. The only outcome of the report is a new system of inspection, whereby the health of the worker is to be safeguarded by the employer appointing some person to keep a register, in which once a week he will enter replies to questions concerning floors, mens-rooms, lavatories, draughts, overalls, and head-coverings, and such-like things. A copy of the entries made in the register will be posted each week in the factory for the benefit of the workers who, if they find the statements wrong, are at liberty to complain to the factory inspector. Instead of eliminating the dangerous material which compels the pottery worker to face death at his trade the Government frames up a lot of rules and puts it up to the worker to see to their enforcement.

Teddy is hitting back. He has "cast off" Taft, in the way his friends put what really seems to be the other way about. Roosevelt's friends see in the turning down of Teddy a deal between the Administration and the New York State machine whereby the State delegation is to be turned over to Taft in 1912. Meanwhile the insurgents are calling Teddy their own. The New York "World" ventured the prediction that "Roosevelt will be nominated by acclamation. He will be nominated apparently against his will." More unlikely things than that have happened. There may be something to it. Teddy nominated for the Governorship, should he be defeated, would be effectively shelved for 1912.

The German-English Dreadnought race goes merrily on. Germany is to build four more great vessels thereby gaining a lap on England in the race for naval supremacy. It would seem that the mutually hostile attitude of these two countries must eventually result in an explosion. The two are really already at war in the building of armaments directed against each other. Meanwhile the cost is bankrupting both with only the ship building interests profiting.

In both Germany and England there is urgent cry of the people for better conditions. The answer to that cry is: "We cannot undertake any social reform, as the national security is in danger," hence the Dreadnought stone is the answer to the cry for material well-being.

Recent statistics show that the countries of the world are spending annually two billion two hundred and fifty millions of dollars upon this machinery of destruction.

The S. P. "Call," visibly affected by the appearance of The Federated Labor Party here, vainly tries to hide its apprehensions while questioning the integrity of the new movement. The "Call" should be logical for, if, as its S. P. has so often proclaimed, the Central Federated Union skates are good and true labor men, then it follows that good and true on the economic field they must be equally good and true on the political field. The S. P. in maintaining a ticket against The Central Federated Party is really acting the part of political scab. To be logical with its policy of devotion to the labor skates it ought to strike its colors, that is take down its ticket.

The Rev. John Wesley Hill, pastor

of the Metropolitan Tabernacle of New York, and president of an anti-Socialist organization of preachers, is ramping around like a bull in a china shop. In Cincinnati, on Aug. 18, he let himself loose with the following choice specimens of preacherly rhetoric, which he applied to certain public persons:

"Cummins—Dough faced demagogue."
"Garfield—Keyhole politician and garbage inspector."
"Pinchot—Insurrectionist."
"La Follette—Arch Anarchist."

After disposing of these insurgents with these conclusive reasonings, he proceeded to define himself: "I love my country, my flag and my Constitution, and the things the insurgents stand for are the beginning of Socialism and if carried too far will upset the Constitution."

If the standpatters have men of no better calibre than this "reverend" to champion their interests, the insurgents can well afford to laugh, and as for the Socialists, they take as a joke the man who knows no better than to couple Republican insurgency with Socialism.

A terrible blow this for Uncle Joe Cannon—from behind father-in-law Roosevelt's coat tails, son-in-law Nicholas Longworth, an Ohio Congressman, peeps out and declares that he will not vote for Uncle Joe again for Speaker of the House. Cannon in retort characterizes Nick as a wind-mill blown upon by breezes from lungs of political or personal enemies or cowards, and winds up by saying that if the Republican party is successful in electing a majority in the next House its caucus will decide as to the Speaker.

As a reminder to A. F. of L. men: Don't forget that you are due to go to church on the Sunday preceding Labor Day, there to hear some preacher tell what he does not know about the Labor question. The Sunday mentioned has been officially designated by the A. F. of L. as "Labor Sunday."

Socialism is a disturber of the peace—of capitalist enjoyment of life at the expense of the working class.

Sir Frederick Pollock, in the London Times, takes a shot at the opponents of women's suffrage, by remarking that in listening to them it would really be thought that the average man did nothing else but spend all his time in meditating on the principles of the Constitution.

Here is one from "Puck" that outdoes the S. P. on "restitution":
"As time goes on it becomes more and more apparent that the American revolution was a great mistake both from a legal and an ethical standpoint. We belonged to England just as fairly and squarely as anything—just as fairly as we now belong to the Trusts, or as fairly as the Philippines belong to us. England was in the business of owning us and making us pay for the privilege. We had no right to interfere. Many a widow and orphan had an interest in us. It may not be too late to make restitution."

Mr. Frankie Robn, S. P. exhorter, who loves medieval clap-trap titles as the Englishman is said to love a lord, writes to the "Call" requesting that the comrades, in advertising him, make no mention of his "titles or degrees," such as "professor" or "Ph. D." In this modest way Frankie gets before the comrades the very misinformation that he wants them to use in advertising and personally boosting him.

Funny that John Kelly, who works for a Chicago clothier, should make so much ado about the "goodness of his boss" to him. Funnier still that John's boss should take John's gush and pay to have it spread in half pages of newspapers. Funny, we say, because doesn't everybody know that all bosses are good, and that bosses and workers are really loving brothers?

A gullible S. P. man tells one of our readers that he thinks the craft unions will have to organize industrially for the reason that judges are enjoining unions from going out on sympathetic strikes. Think of that in the face of the fact that the craft unions now voluntarily tie themselves up with "sacred" contracts that "prevent" them from going out in sympathy with unions on strike.

LIKE MASTER LIKE MAN

The high regard in which the shoe workers of the important shoe center of Lynn hold the Boot and Shoe Workers' Union may be judged by the fact that the union has no organization there save by the grace of the manufacturers. On the other hand there are said to be a dozen other shoe unions there set up in defiance of the manufacturers. It seems that a characteristic of these various unions has been a readiness to strike when conditions did not suit them. This, of course, proved very irritating to the manufacturers and something had to be done. At this stage the Boot and Shoe Workers' Union appeared upon the scene.

The B. & S. W. U. appeared upon the scene last fall in a series of advertisements in the Lynn "Item" and the "News." The advertising had for its purpose, as set forth in the July 7th issue of "Printer's Ink," a twofold object, "namely the fostering of a spirit of unrest among the members of the small unions and the creation of a desire on the part of the manufacturers that they might be able to treat with straightforward unionism, as depicted as being typical of the Boot and Shoe Workers' Union."

The first advertisement was directed "to the people of Lynn," the following being the subject matter:

To the People of Lynn.

Your chief industry is threatened. Living cost is ever rising and wages must tend upward, but profit to the manufacturer is small, and the differences between these conflicting interests should be adjusted without killing the goose.

Numerous strikes have caused loss to workers, employers and merchants, and entail further loss by lessened orders due to labor strife.

Your manufacturers are uneasy and talk of removal from the city.

Your shoe unions are "independent," each a law unto itself, and without restraint.

To compel one man to renounce the American Federation of Labor, 21 men strike, 1800 are made idle and part of the business leaves the city.

Is this profitable to workers, employers, merchants or the city? Is it sane unionism?

Prejudice, hatred and malice are leading your shoe workers into idleness, division, hostility to the other organized trades and menace business prosperity by irresponsible radicalism.

The interests of shoe workers are not to be served by teaching hatred of other unions or of employers.

What hope is there in a future founded upon bitterness and strife? There should be no division in the ranks of labor, but all should be united and devote their united efforts to the serious problems of human betterment.

It is possible to conserve the interest of the worker without sacrificing the prosperity of the community.

Concessions obtained by force are sometimes valuable, but often sow the seeds of future conflict, while peaceful adjustments have secured more lasting benefits and make future adjustments possible. Boot and Shoe Workers' Union, 1246 Summer St., Boston, Mass.

BRITISH TRADE UNIONISM

SPLITS UP WORKING CLASS SAME AS HERE.

Curse of Craft Division Leads to Fights Over Trade Jurisdiction and Causes Craft Dissension—Workers Need New Kind of Labor Unionism.

Dundee, Scotland, August 10.—British Trades Unionism, by its various representatives, who from time to time have visited the United States, has been held up to the workers of that country as being almost the "acme of perfection." In view of this the following extracts from the Weekly News, Dundee, Scotland, of last June 26, should to a large extent enable your readers to judge of the real character of the above alleged genuine "British article."

The Weekly News reported the following:

"A remarkable dispute has arisen in connection with the erection of Dundee's new Technical College in Bell street.

"The dispute arose on Monday morning between the joiners and the cabinet-makers. A firm of cabinet-makers has secured the work of oak-panelling the Boardroom, along with the stairway and hall, and after the breakfast hour they sent a few men to start the panelling of the Boardroom. The men included one or two cabinet-makers and a couple of joiners.

"About a score of joiners were at work in the building, and when they learned that cabinet-makers were to be employed on panelling work they decided to strike as a protest, and forthwith left their work. The cabinet-makers had donned their aprons, and were ready to start, but when the dispute arose they did not proceed any further. The two joiners who were employed on the panelling work were compelled to desist by the rules of their Society.

"The joiners contended that panelling, being constructive work, ought to be done by joiners and joiners alone, and it was for this reason that they struck work. As the cabinet-makers did not proceed with the panelling the joiners returned to work at two o'clock, and are now working on the building.

"Inquiries among joiners and cabinet-makers in the city reveal a decided difference of opinion on the question in dispute. The joiners are all emphatic in declaring that panelling is part of their trade, as it is constructive work.

"A cabinet-maker said that for twenty-

A CALL

Issued by the Lettish Socialist Labor Federation of America.

To the Working Class of America:—The arrest of Comrade Julius Wezosal, a member of the Lettish Socialist Labor Federation Section Boston, on August 11, has aroused a great spirit of protest among the Lettish workingmen. The arrest took place in a bank on Salem street, where it is said Wezosal tried to exchange Russian bank notes for American currency. Secret service men declare that this money is part of the sum which was taken in Tiflis, in 1907, from the Imperial Government while in transportation. Wezosal is accused as an accomplice in the theft, and on this ground Russia demands his extradition. In order to accomplish this the highest Russian officials in America uphold the charge. The general consul and Russian representative demand his deportation, but we must prevent it.

The deportation of Wezosal must be prevented, thereby thwarting the rapacious delight which his death would cause among the Russian tyranny.

Friends and comrades, for the sake of the cause we urge upon you to do all possible to give this matter a widespread circulation; arouse the sympathy of the masses, hold protest meetings, and raise funds. The struggle will be intense and lasting; for we have to contend with powerful opponents in the Russian Government and its American agents. This is a matter of universal interest and we solicit the hearty co-operation of all to defend the rights and freedom of political fugitives. We must prove that the Russian Government has no power over such in America. But that the working class stands by its members.

Send all contributions to the Political Fugitive Defense League, temporary treasurer, Frank Bohmbach, 35 Chestnut avenue, Jamaica Plain, Mass.

By order of the Lettish Socialist Labor Federation N. E. C. Sub-Committee, J. Procum, National Secretary. All Party papers, please copy.

FINDS PLENTY IN WANT.

London, August 21.—Lee Jones of Liverpool, recently made public an offer to investigate the circumstances of any persons who, through want and penury, were contemplating suicide.

The very day after the offer was made Jones received scores of letters from correspondents who intimated that only his generous assistance could keep them from doing away with themselves.

LIKE MASTER LIKE MAN

On general principles we should say that one industrial union of shoe workers would be better than a number of small craft unions. At the same time we would say to the Lynn workers: Better no union at all than such a caricature of unionism as the Boot and Shoe Workers' Union, with its agreements, arbitration, and label. Such unionism is a creature of the bosses and not a shield to labor.

"Printer's Ink" quotes an official of the Boot and Shoe Workers' Union as stating: "The advertising cost us about \$500. The value we got out of it cannot easily be reckoned in figures, but I should say it was fifteen or twenty times the expense we were put to. The fact that we had two Lynn shoe manufacturers voluntarily call up our office in Boston and ask if there was not some way in which their workers could be organized as a local of our union, so that the federation label could be affixed to their shoes is significant. We told them that steps could be taken but it was 'up to' the workers to take the initiative. But the good of the campaign was shown better, perhaps, among the workers, who have experienced a keen feeling of dissatisfaction with existing conditions inasmuch as they are both expensive, because of the multiplicity of organizations and officers, and ineffectual."

Surely the Boot and Shoe Workers' Union deserves a big subsidy from the shoe manufacturers of Lynn, for doing for them the dirty work of disrupting labor, that the manufacturers themselves could not accomplish. The Boot and Shoe Workers' Union proves itself an institution of the shoe manufacturers.

TROLLEY SCABS DYNAMITE

COLUMBUS STRIKE-BREAKERS RESPONSIBLE FOR VIOLENCE.

Chief of Police Carter Satisfied That Company's Men Deposited Explosive in South End Barns—Police Investigations Bad for Bosses.

Columbus, August 21.—The responsibility for the violence in the recent "riots" occurring in connection with the street car strike, is being traced to the thugs employed as scabs by the company. Chief of Police Carter, after an investigation of the explosion at the South End barns, says he is satisfied that the dynamite was placed inside the building. Thereupon Adjutant-General Weybrecht told the street railway attorneys that the investigations by the militia and police pointed to strike-breakers as the perpetrators of many deeds of violence in order to "hold up" the company and prolong their employment.

COLUMBUS CAR STRIKE.

Working Class Population Against Business Bandits.

Columbus, O., August 16.—The strike of the employees of the Street Rail and Light Company is starting on its fourth week with no signs of its stopping. Plenty of cars are running but few people ride, notwithstanding, I am informed, that tickets are freely given to bribe people to ride. The most of those who use the cars are from the business sections of the city, from the element that promised to stand by the strikers if they would hold off striking until after their business exposition was over. However, only those ride that are not in danger of a boycott.

Generally, the business element is like Dr. Gladden, with both hands up for the union; but to have weapons of warfare is a thing not found in the code of ethics of the ruling class. The latest slogan of these business men, led by Dr. Gladden is, "First peace, then settle the strike."

The Socialist Labor Party held a meeting here Sunday afternoon and adopted the following resolutions on the strike situation:

"We congratulate the wage-working class upon the strong class consciousness, that characterizes and has throughout the three weeks of the street railway and light strike char-

acterized their conduct in this city. The mutiny of fifty-six police, the contribution of \$500 by the individual members of the state militia to the strikers after returning home from the field of strike duty, and the sympathetic attitude of the regular army at the local barracks, the members of which are being denied their usual freedom of the city, but are being confined within the reservation from safety to capital, all demonstrate the one fact that the point of breaking is approaching, and that things are pressing for solution between dividend grabbers, on one side, who want diamond necklaces for poodle dogs and nobility titles for their daughters, and workmen and their families who need the necessities of life, on the other side.

"The working class have been given an opportunity to display a class-conscious solidarity that is assuring to the future of the world.

"We also condemn the mayor and governor as being unfit for their position, having no conviction upon the impending world revolution."

O. F.

DELEON OFF TO COPENHAGEN.

S. L. P. Delegation at Dock to Bid Him Good Speed.

Daniel DeLeon, editor of the Daily and Weekly People, sailed for Bremen on August 16 on the steamship "George Washington" of the North German Lloyd Steamship Co., on his way to Copenhagen, where he will represent the Socialist Labor Party at the International Socialist Congress which meets August 28th. This will be the fourth international congress at which DeLeon has represented the Socialist Labor Party.

A number of S. L. P. men and women gathered to bid DeLeon good speed. The departing delegate was in fine fettle. As the ship pulled out in the stream the S. L. P. good-speeders shouted and waved to their representative, and were the last to leave the dock as the ship made her way seaward.

A number of S. L. P. folk who are now in Europe will also be in attendance at the International Congress.

ORGANIZING FOR WEZOSAL'S DEFENSE.

Boston, Mass., August 19.—A meeting was held Thursday evening, August 18th, at Conant Hall, Roxbury, comprising members from Boston Lettish Socialist Labor Federation, Lettish Socialist party, the Workmen's Circle, Boston and Somerville Sections of the Socialist Labor Party and a temporary organization was formed to consider and take action on the arrest of Julius Wezosal, the Editor of "Proletarets," official organ of the Lettish Socialist Labor Federation, who is held on a charge of grand larceny of money from the Russian Government and also of being an Anarchist. A committee was elected to make arrangements for mass meetings and find ways and means of securing the \$10,000 bail and raising a defense fund.

The temporary officers elected were Chas. Sillin, secretary, 118 Green St., Jamaica Plain, Mass.

Frank Bohmbach, financial secretary, 35 Chestnut avenue, Jamaica Plain, Mass.

Executive Committee: — Mrs. A. Kundsln, Andrew Mortenson, Dr. M. J. Konikow, N. Dosenberg, R. J. Vasilasauskas.

Fraternally yours for the Committee, Frank Bohmbach

35 Chestnut Ave. Jamaica Plain, Mass.

ENGINEERS GETS THEIR THIRTY PIECES OF SILVER.

St. Albans, Vt., August 21.—The engineers of the Central Vermont Railway are to receive an increase in wages averaging twenty per cent. as a result of an agreement just signed by officials of the company and representatives of the Brotherhood of Locomotive Engineers.

A short time before the recent strike of trainmen and yardmen the engineers filed demands for a new wage schedule but they took no active steps to enforce them. After the strike ended conferences were held between railroad officials and brotherhood leaders, resulting in the adoption of the new schedule.

The New York Labor News Company is the literary agency of the Socialist Labor Party. It prints nothing but sound Socialist literature.

G. T. R. STRIKE WAS LOST

SETTLEMENT MADE SUITED COMPANY BEFORE STRIKE.

Under Lemieux Act Practically Same Terms Were Awarded but Men Rejected Them—Single-Handed Union Fighting Causes Successive Defeats.

Hamilton, Ontario, Canada, August 14.—The Daily People for August 4 reports the settlement of the strike of the trainmen on the Grand Trunk Railway and the Central Vermont Railway and states that the strikers gained two important points, namely, an eighteen per cent. increase in wages and the standard wage to go in effect January 1, 1912. The report in The People would lead one to believe that the G. T. R. and C. V. conceded the increase as a result of the strike. I shall endeavor to explain this matter.

Previous to the strike, a conciliatory board was appointed under the Lemieux Act. The board awarded the men an increase of about eighteen per cent. and the standard wage to take effect January 1, 1913. This award was accepted by the G. T. R. and C. V. Railway, but the men rejected it. They demanded the standard wage to take effect immediately. The strike vote stood about 3,300 for and 50 against. The following rates which the men asked and those awarded by the board of conciliation are copied from the "Hamilton Herald":

Passenger Service:	Men ask rate per 100 miles.	Award gave G. T. R. rate per 100 miles.
Conductors	\$2.63	\$2.45
Baggage-men	1.55	1.49
Brakemen	1.50	1.36
Through Freight:		
Conductors	3.63	3.35
Brakemen	2.43	2.22
Local Freight Service:		
Conductors	3.97½	3.68
Brakemen	2.70	2.48

Yard Service:	Men ask rate per hour.	Award gave G. T. R. rate per hour.
Conductors .....	.37	.34
Brakemen .....	.34	.33
Second Class:		
Conductors .....	.36	.32
Brakemen .....	.33	.28
All Others:		
Conductors .....	.35	.32
Brakemen .....	.32	.28

Nights two cents higher than day rates.

The rates the men asked for are being paid by the competing roads. The G. T. R. is known all over the country as the cheapest road on the map. Even where the G. T. R. and a competing road operate in the same city the G. T. R. men are doing the same class of work as is done on the other roads for from two to ten cents less per hour. This is the third strike the G. T. R. has broken, namely, the maintenance of waymen, the machinists, and, lastly, the trainmen, one after the other, which is the easiest way to break 'em.

A strong feature about these strikes is the fact that the least organized trades remained on strike the longest, perhaps because the G. T. R. didn't miss 'em. The machinists who were practically unorganized stayed out, stayed out for nearly two years, probably due to the fact that only a few responded to the strike call and the consequent small drain on the machinists' union treasury, but when the strike was called off it was announced in the Machinists' Journal that the strike had been amicably settled to the satisfaction of all concerned.

The section men's strike was settled about the same way, but the calling off of the trainmen's strike was a surprise to the working class, who hoped they would beat the G. T. R. to a standstill and then some. As it was, the G. T. R. and C. V. R. were in

(Continued on page six.)

TRAVEL A LA POVERTY

EIGHT DAYS ON AN OCEAN LINER—THE PEOPLE ONE MEETS, AND THE THINGS THEY TALK ABOUT—THE SEA OF DISCONTENT SEETHING—NEEDS ONLY THE S. L. P. TO DRILL IT FOR VICTORY.

London, England, August 1.—"This isn't travel a la de luxe—this is travel a la poverty."

With this slightly undiplomatic remark Charley Barlow summed up the situation on the second morning out, and he certainly sized it up about right.

Charley was a bright-minded English lad from Coventry, the town of Lady Godiva and Peeping Tom. In the cabin with him were a young Londoner who usually went by the name of "Cockney," a large boned Irish chap named O'Connell, two Welsh miners (an aged but rugged workman and a younger nephew), and your humble servant—six of us packed in a little hospital-looking place without room, as they say in the Bronx, to "whip a cat in." All the other five were off home on a visit. I was bound to see and conquer Europe.

That's how we came to be piled in together. Not that there was no more room in the ship. She was carrying not quite half her complement of steerage passengers, and there was literally room to burn. But it was cheaper to house us six and six than two and two, and transatlantic liners are run for profit. Fortunately we had a port hole in our room.

To tell the truth, though, while bad enough the third class accommodations were not as bad as I expected. Of course we were cramped for room, the beds were not of the softest, and the food was rather limited in scope. But I've struck worse. The Standard Oil butter and the 13 per cent. milk served at table I have duplicated right in a Pullman diner in the States. The meat as a rule was tough, but the fish delicious; and when the English marmalade and the Swedish kneckebrod were produced they at once became the staple diet of many. The horrible promiscuity, the dirt, the nauseating food, the revolting treatment by the ship's officers mentioned in so many complaints were fortunately omitted from our fate.

The most trying experiences of the trip occurred the first day. One of these was securing our berths. The other was the operation entitled "taking up the tickets." In both of these, hundreds of us stood in a sweltering mass between decks, while one lone official made the mass thread slowly past a temporary barricade he had erected, and there performed upon us the necessary duty. Connected with the ticket-taking was a lot of quizzing as to age, occupation, destination, and so forth—more than the Irish sense of humor and pugnacity could stand, and the resulting repartee was very funny. One great blonde-headed girl of nearly thirty gave her age as "18," accompanying the allegation with languishing side-long glances at the ship's officer. Down it went. Another sweet looking middle aged woman was asked whether she were married. With terror, consternation and indignation depicted in every lineament she threw up her hands, shrieked "No!" and fled. But the Irish easily carried the day for making the reeking hot-box a place of merriment.

For the ship was full of Irish—how full we realized when they disembarked at Queenstown and left gaping holes at our tables and in our hearts. Stalwart longshoremen, ample mothers-of-ten, great-boned truckmen and black-eyed, lissom liting daughters of the Emerald Isle, they made of the passage a rollicking Donnybrook Fair until green eyed mal-de-mer laid them low.

The first four days of the trip were monotonously hot and calm. Promenades on deck, impromptu concerts on a semi-tuneless piano in the dining room, and ardent discussions occupied the days while over the evenings Terpsichore held undisputed sway. Among the passengers were a flute, a jewsharp, an accordion and a wheezy mouth-organ 'a little gone in the bows,' as one of the sailors diagnosed it, and between these four the airy muse had no lack of accompaniment. One could not help noticing the marked superiority of the Gaelic figure dancing, the glorious Irish sets and Scotch reels, over the American humdrum "waltz me around again, Willy" style. In the latter every step is like all the others. In the former, the dance is an ever changing kaleidoscope, the dancers have something to do, to follow out; and they do it with a vim unknown on the American waxed floor.

One pastime, more a greensward game than a dance, was designated by the euphonious title of "Pitch in." A

ring was formed of an even number of men and women. In the center stood the leader. To the tune of a gay reel, and at the leader's command "All dance 'round the big fellow!" around we pranced. "Tother way back!" soon followed. Then, "Swing the lady forinstat you!" a command from the leader to himself. "Up to the next!" he told himself, and went. When this had continued a while, "Pitch in!" he shouted. Every lad made a dive for the nearest lassie's waist, and started madly waltzing. As the leader himself had a lassie when he gave the cry, of course some unlucky swain was left mateless, and was consigned the center of the ring while the leader reiterated his cries, this time not for himself but to whoever occupied the central pillar of loneliness.

Our evening games and dances used to be a great diversion to the second classers up on their little balcony. Had it not been for us, I believe they would one and all have died of ennui. Immediately after supper—heaven knows how they lived through the day—they would come out arrayed in their silks and purples and gravely regard us, like visitors at a zoo. Some of the less timid ones would even ask us when the dancing was going to start, and one dashing miss got herself into an awful stew with her governess because she wanted to come down and join in the fun. When it got too dark to dance, the music would still keep going, and sweet Irish songs of the homeland, stirring ballads of the rebellions against England, would float o'er the decks until 9 o'clock, when "All ladies below" was the word. The men could stay up as long as they liked. In fact, many slept on deck all the way across, as alert as their bunks.

The company advertises hot and cold shower baths at all hours. The bathroom is locked all day with the exception of three spells of about an hour each. The faucets were fixed so that to get any hot water at all you must get twice as much cold. You go into a little cabinet, "shuck yourself," hang your clothes on the wall, and then, stepping into an inner box, turn on the flow. I tried the program just once. After nearly strangling before I found the door-knob to escape from an unmitigated cold deulge that came from everywhere at once and nowhere in particular, venturing in again and finally getting a bath, and then dressing in an inch of water from the overflow, I concluded shower-bathing on an ocean liner was not my forte, and decided to confine my ablutions to the wash room till I got on shore. Others to whom I recited the thrilling adventure matched my tale with theirs; but I understand the women's room had a splendid tub and real hot water.

Though they did no harm except scare a few silly folks—being regarded indeed by the sailors as a sign of safety and good luck—the ship's hold was infested with rats. One marched into our room one night, prinked his whiskers a bit, and finding our reception of him a bit too vociferous, marched out again. The sailors' attitude toward them is amusing. When we told the steward about our lone visitor, "Only one!" he cried: "how many are you in this room—six?—wait a minute and I'll chase five more down for you." And as he was moving off, he added, over his shoulder, "Only don't be telling any of these fellows around you, or they'll all be wanting one."

Poor stewards! From 5:30 a. m. till 10:30 at night is their day—17 hours, for two shillings, 50 cents a day. On the way to England, the ship's clock must be advanced from a half to three-quarters of an hour daily, due to the difference in longitude. Is this done during the steward's day? Nay, say. It is done at 10:30 sharp, just the minute he's through working, and comes out of his sleeping time. Of course, he gets it back going the other way, but even at that his day is still 16 hours long. No wonder the companies are continually advertising for stewards, four or five "deserting" their dog's life at every port.

The ordinary steward's routine is as follows:

5.00 a. m.—Arise.
5.30 a. m.—On duty.
5.30 a. m. to 6.30 a. m.—Wash decks and washrooms.
6.30 a. m. to 7.00 a. m.—Set tables for breakfast.
7.00 a. m. to 7.30 a. m.—Wait on tables.
7.30 a. m. to 8.30 a. m.—Wash dishes,

set tables for dinner.

9.30 a. m. to 11.30 a. m.—Wash wash-rooms, sweep up, attend to bunks.

11.30 a. m. to 12.30 p. m.—Prepare for and serve dinner.

12.30 p. m. to 2.30 p. m.—Wash dishes, set supper tables.

2.30 p. m. to 5.30 p. m.—Wash tables, miscellaneous jobs.

5.30 p. m. to 6.30 p. m.—Prepare for and serve supper.

6.30 p. m. to 8.30 p. m.—Wash dishes, set for breakfast.

8.30 p. m. to 9.00 p. m.—Sweep all decks.

9.00 p. m. to 10.30 p. m.—Scrub all decks.

10.30 p. m.—Retire.

Still, most of them seem to keep smiling somehow.

The tars have it a little better. The stewards—such is the despicable spirit of caste sown in the ranks of the working class by the masters—look down upon the "ordinary sailor," but the "ordinary sailor's" shift is only 12 hours. He is on four hours and off four the clock around, except for the two "dog watches" of two hours each, from 4 to 6 and 6 to 8 in the evening, designed to break things up so that a man doesn't have the same watch every night in "perpetuity." In his "watch below" or time off the able seaman sleeps, mends his clothes, gathers in groups in the fo'c'sle to swap yarns and songs, and has always an open arm to take the landsman under and discourse of things marine. In his watch on deck he spends two hours in the "crow's nest" or look-out, when his turn comes, and elsewhere swabs down decks, stacks or unstacks cargo, stows or unstows cables, paints every piece of iron in sight, or does anything else the superior officer can discover or invent to keep him on the hop.

Although it has been described thousands of times, the method of keeping time at sea is still a mystery to most. Bells ring every half-hour. Starting at noon, half-past twelve is "one bell," one o'clock "two bells," half-past one "three bells," on so on till "eight bells," 4 o'clock. Then it starts all over again till 4 bells, or 6 o'clock, the end of the first dog watch. The second dog watch begins at once, tells its "one bell" at 6.30, its "two bells" at 7, "three bells" at 7.30, but "eight bells" at 8 o'clock, as if the count had been continuous since 4. This winds up the second dog watch, and from there on till the following noon, it is an unbroken series of periods of four hours, each with its from "one" to "eight" bells. Besides this, bells are rung by the look-out at odd times, one for a vessel on the "port" or left bow, two for one on the "starboard" or right.

On the fifth day the weather grew bad, the ship pitched and reared like a Centaur, and pale faces or none at all appeared at most of the tables. Great was our rage when we discovered that what had been given out as 6½ day boat was in reality an 8, and we wouldn't reach London till early Sunday. Three days more of torture! Had we only an easy chair it wouldn't have been so bad. But all the captains and walls were painted, so there was no sitting or leaning back; the number of benches was limited and the stewards were constantly rounding them up and carrying them away to inaccessible places; the "smoking rooms" and "ladies' rooms" were close and suffocating; so it practically came down to stay in your bunk most of the time and knit the ravelled sleeve of care. Once or twice a great procession was organized, headed by the mouth organ, which raced up and down the fore'deck till everybody had had about a ten mile walk. But even the pleasant sensation of standing on one leg and feeling for the deck with the other soon palled, and the army of revolt dwindled away.

Dwindled away as an army, but not out of existence. By this time we were just beginning to get acquainted, and groups of ten and twelve were scattered all over the ship. It sufficed only to drop a radical phrase, like "working class," "capitalist," "economic pressure," to find yourself and your interlocutor surrounded by a ring of serious faces. Then the discoveries began to come out. One man was an Australian Laborite-Socialist, traveling through America to study conditions. Another was a Dane, connected with the Social Democrats there, but out of touch since he moved to America and became a railway mail clerk. This man here was an ex-Bryant who had gotten as far as the S. P. That one had been present at Chicago when the I. W. W. was launched, was neither S. L. P. nor S. P., but deplored the dynamic degeneration of the once promising labor union. Charley Barlow began muttering against the grinding of the poor in England, and sighed for "another Cromwell"; while the younger of the two Welsh miners in

our cabin turned out to be a Laborite-Socialist also, and when made clear as to the S. L. P. position eagerly demanded literature.

As the only S. L. P. man who happened to be aboard I was despite myself soon the protagonist in most of the discussions. I was perfectly willing to help my S. P. friend knock out an arch Roman Catholic whose hobby was shouting that the working class was too degenerate ever to emancipate themselves; but when the S. P. man uttered his party's rignarola about "legislating the industries away from the capitalists," I was forced, with the utmost impartiality, to turn my guns on him. Here the I. W. W. man came to my support, and we both showed the S. P.-er how his party had violently and viciously opposed the I. W. W. until that organization had turned into an enemy of the S. L. P. by throwing out the political clause. The Australian had never heard of any of the three organizations, but on coming out with a "White Australia" proposition even the S. P. man—to his honor be it said—jumped on him, and upheld unrestricted immigration, calling his own party all sorts of names for its anti-Socialist attitude in this matter.

So the talk turned and the enlightenment spread. But the most stirring point of all was the conviction borne in upon one that the working class is no longer dumbly submissive. The revolt is gathering head, blindly yet, perhaps, but still gathering. You can hardly get two workmen together without the conversation turning on their miserable lot, the waxing insolence and luxury of the exploiters, and the possible means of remedy.

Impressed with this fact as I was on ship-board, I arrived at London all tingling with it. We reached Fishguard, Wales, after midnight of Saturday, July 30, were put ashore by a lighter, and were soon flying across to London in the steamer-special. Without sleep all night, I huddled down in the corner of my compartment and angled for a doze. But bless you, no! First thing a young Cardiff man started in a discussion of labor conditions with a cotton-planter with whom he had travelled from Jacksonville, Fla. Next another team of two Welsh miners were drawn into the debate. On every hand labor's condition was deplored, the American worker admitted to be the hardest driven, and poorest paid and housed for his work in the world. So far so good. But when Bryan was hailed as the Moses whom the brainless people wouldn't accept and languorous sighs were sent up for the tariff revision downward that didn't happen, it was more than S.L.P. blood could stand. It was only a few moments before my S. L. P. training and superior postenedness began to tell in the argument. A little more, and I knocked out Bryanism, tariff reform and back-to-the-land and forced the issue down to co-operative ownership of the industries as the workers' only help, the cotton grower rolled his eyes heavenward and gasped, "Why, you mean Socialism!"

He was the first to utter the word, but I owned the soft impeachment. Then began a tremendous defense of the Party's impregnable position, and ere long all feeling of hostility had faded out of the air, and was replaced by breathless interest. Questions were asked and answered, facts and figures brought out with crushing effect against capitalist and reform measures, and it ended with a tense hand-clasp all round when we parted at Cardiff, and the Cardiffan coming back to my car for a final farewell, an exchange of cards, and a demand for the address of the Daily and Weekly People. "Men like you going around will be the salvation of the workers," he said as he gripped my hand. "May heaven prosper your work."

The Revolution is seething. Beneath the appearance of dejection and apathy is boiling the storm of protest and revolt. All that the hour now calls for is for every true revolutionist to strike his tent, shake off his sloth, and plunge into the work of propaganda, enlightenment and organization. Let no qualms of consideration for ourselves or tenderness toward the enemy palsy our arms, and the future is ours. S. D. L.

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To comrades who keep a file of the documents issued by the Party we would announce that a few spare copies of the S. L. P. Report to the International Socialist Congress, Stuttgart, neatly printed and bound, may be had for 25 cents each.

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SELF-EXPLANATORY

Hurts to Have the Truth Sent Home.

The below two communications carry their own comment. The first is the reply of the secretary-treasurer of the International Longshoremen's Association to an article sent for publication in the journal of that order. The second is the article itself.

I.

Buffalo, N. Y., July 27, 1910.

Mr. Emil Thiem, Local No. 310,
Galveston, Tex.

Dear Sir and Brother:—I just had your article headed "Labor Lazurus" up and perused carefully, but we note that the reference to Mr. Gompers is too strong for to be published in our Journal. As we have considered and still consider that President Gompers has always been a friend to our organization, going to his limit in effecting conditions for our membership, and as in the fight or difference that has existed between the Seamen and our International he has striven his utmost to bring about harmony, we feel certain that offense would be taken at your article the way it is worded. We, therefore, refer it back suggesting that you modify it or cut out names. If this is done, I believe that President O'Connor will have no hesitancy in having the same appear in the coming issue of our Journal.

With best regards, I remain,
Fraternally yours,
John J. Joyce.

II.

"LABOR LAZURUS."

(St. Luke 16, 19, 21.)

Is there not a striking similarity between the Biblical Lazurus and the trade union Lazurus?—the advantage being rather with the former, as he had the solace of the dogs licking his sores, while capitalist dogs (gun thugs and militia) add to the sores of the latter. It is a spectacle for gods and men—mighty Labor a supplicant—begging for a few of the legislative crumbs falling from the master's table! And when Labor would avail itself of any of these, the capitalist courts, protecting geni of the ruling class, sweep them beyond Labor's reach (unconstitutional). And mighty Labor stands impotent, blubbers like a blatant calf, turns round and is again led to slaughter by another path. Labor maintains a lobby at Washington, paid to beg for crumbs from the loaf of its own baking. The giant a suppliant at the feet of the pigmy! The Creator beseeching the Created! The humor of the situation is of the grim and ghastly kind. E. Arthur Holden, in the June Machinists Monthly Journal, states that it requires \$2,555 monthly to keep one of these "Lazurus" at Washington, while a Congressman receives for his services \$625. Labor pays four times as much for a chance to get crumbs as capital pays for a sure thing loaf.

Do the most unsophisticated of our members expect results from such methods? If burglars were making laws burglary would not be a crime. On the contrary, they would make laws to protect their industry (infant and adult). Property owners might maintain a lobby in an effort to pass laws controlling the Burglars' Trust, and if by some unthought of action by members of the law-making powers a law should slip through and it had teeth, the law would be passed up to a supreme court composed of past burglars and the teeth extracted. The burglars would continue to steal. As long as the means of production remain private property, as long as the capitalist has control of the law making and law killing power, just that long will the robbery and exploitation of the working class continue. When the workers take possession of the means of production and operate them co-operatively, when Labor makes its own laws, applying to all men alike, then crumb-begging will be done with. The drones of the capitalist class and those who infest the ranks of the workers like a scourge, will find their occupation gone and honest labor will be their portion. Shall we continue a Lazurus?

Let us turn back a page of history, as far back as the last Presidential election. There we have Mr. Samuel Gompers cast in the roll of "Lazurus," first at the gate of the Republicans, where Sammy, receiving his "congee," majestically gathered his rags about him and stalked across the political stage to the gate of the Democrats, and there received enough "promises" to surfeit any "gudgeon." The Republicans, owning the industries upon which workmen depended for the support of themselves and families, well knew that they had a stronger pull with the working class than had Mr. Gompers. The Republicans figured that while the A. F. of L. had two million members, there were

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eighteen million workers unaffiliated with any organization. Upon the material interests of these unaffiliated the Republicans depended for their vote, nor were they disappointed. And they figured to a dead moral certainty that the material interests of the men in the A. F. of L. would split the much vaunted vote of Mr. Gompers. Hence their contempt then and now for "Lazurus."

The Democrats, on the other hand were riding to a forlorn hope. They owned a few cotton patches, which spelt existence to them. Such other industries as they owned would alarm no one by their shut down. Hence the "pront ises." Election promises are hard to keep, and anyway the shadow would benefit "Lazurus" as much as the substance. More promises. By the way, Gompers claimed to have endorsed Bryan in his individual capacity and not as the president of the A. F. of L. Did the A. F. of L. pay the "individual" salary of Gompers, and the "individual" expenses of Gompers while making speeches for Bryan? I may be behind-hand but I have never seen the answer.

Now while we play Lazurus on the political field, what role are we enacting on the industrial? Judas! Don't sound good, eh? Fact nevertheless. As an example, packing house employees go on strike, and, under a "sacred" contract, engineers, firemen and numerous other trades remain at work. Union freight handlers, switchmen, train crews, and dispatchers handle these trains through to ship's side and then lead them abroad, by the privilege of the card they carry in their pockets. Playing Judas some is it? Not? Yes? Sure!

Oh, yes, we have handed to us just the same medicine. Even the printers play their part of Judas every time they set an "ad" calling for strikebreakers.

Now, brothers, this is not a "knocking" article, but simply a statement of facts. Craft unionism has outlived its usefulness. We have not kept step with industrial progress. The capitalists are fifty years in advance of us in matters of tactics. While they are organized on the industrial plan we still hold to the old guild formation of organization. If the employees of transportation were organized industrially, strikes would cease to be a conjecture, and would be a sure success. And Judas would be relegated.

Another thing. There is no solidarity in our ranks. Instead of a volunteer membership we have a forced one. As the soldier follows the flag, so the worker follows the coin of the realm. Man's material interests determine his rule of conduct. One day "scab," next day union! We talk of gaining living conditions when we know that the best we can expect is conditions under which we exist. The best of us are not more than thirty days from the poor house. And then talk of living conditions! No wonder men act from material interests instead of principle. Their stomachs are appeased, and they act as far as their stomach incites them to go.

What has the craft organization to offer one for the future? What is the ultimate goal? Has it any? What shall we give to our children as a heritage, the working class struggle for bread? Shall we lift them above wage slavery or let them remain as we are? We say we have advanced! We occupy the same relative distance from our employers as our forefathers did. The world is astounded at its wonderful achievements. The handiwork of labor! The master class has the loaf. Labor has the crumbs. PLAYING LAZURUS! Shall we teach our children the lines of Lazurus? Or shall we give them the heritage of freemen?

Do you know that it costs us millions annually to stage our Lazurus? Listen!

It costs more per capita to run the Labor Movement in the United States than it does to run the government. Waste? Again, listen! One hundred and seventeen national and international organizations, with an official and clerical force of about thirty on the average, total of \$3,510 and the cost of keeping up the office will average about \$1.50 per man or a total of \$526,500 per month or \$6,318,000 annually. The conventions at about twenty thousand dollars each, \$2,400,000.

Forty State conventions at ten thousand dollars each, \$400,000. Fifteen thousand Locals sending delegates at one hundred dollars each, \$1,500,000. These same Locals pay one hundred and twenty dollars yearly rent, \$1,800,000. The A. F. of L. convention, including delegate expenses will cost about \$150,000. This of course does not include the salary of business agents, secretaries, local committees, sick benefits, local printing and so forth.

Summarized as follows:

Nationals and Internationals,	
expenses 12 months	\$ 6,318,000
Conventions	2,400,000
State conventions (40)	400,000
Delegates expense	1,500,000
Rents of Locals	1,800,000
A. F. of L. convention	150,000
Total	\$12,568,000

Yours for the workers first, last and always,

Emil Thiem,
Local 310, Galveston, Texas.

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CHARITY

Translated for The People from the French of Paul Lafargue by F. B. Guarnier.

(Continued.)

II. Charity of the Pagans.

Christianity did not bring charity into the world, and it did not have to: full many centuries before Jesus Christ it flourished in all the ancient cities and was practiced with a spirit of brotherhood and generosity of which the Christians never even had an idea. All the best facts of religious writers and all the verities of historians and lay men have been required to maintain that charity dates from the Christian era. However poor one might suppose it to have been in their knowledge of Greek and Latin life, it is impossible to admit that they have not known it. At the rich of Athens and Rome and other cities in Greece and Italy, on given days, and in some cases daily, distributed at their gates food to the poor.¹¹ Pagan charity is undeniable, and even the Acts of the Apostles bear witness to it, for the widow Tabitha and the centurion Cornelius, of whom mention is made in Chapters IX and X, had not waited to receive Christ's faith in order to practice charity, and it was exactly because they were particularly generous in their aims that Master St. Peter put his sermons into operation to get possession of their souls in order to draw from their purses.

The poor in Pagan society were not as miserably and through pity as the indigent in modern Christian society. Titus Livius (II) informs us that the poor citizens of Rome had the right to live at the expense of the public treasury, and it was not possible to constrain them to exercise any of the **SORDID TRADES**—it is thus that the freedom of antiquity called the manual labor which was reserved for the slaves and the foreigners. It was necessary that they be driven to the last extremity, to consent to hire themselves as journeymen in the shops which the State saw itself forced to establish in order to sustain them, and they only decided to submit to this degradation during the last centuries before Christ, when mercantile production had destroyed the patriarchal family and created a new class, the bourgeoisie. The maintenance of the poor was one of the constant and principal preoccupations of the chiefs of the Greek republics, who made among them frequent distributions of victuals and even of money; and this solicitude was so far-fetched that Pericles paid indigent citizens for going to theatre and for attending the public assemblies where private litigations were pleaded and the public affairs were discussed. The number of poor who received distribution for merely making act of presence at these assemblies in Athens was more than six thousand, almost one-half of the adult population possessed with political rights. Aristotle assures us that this custom prevailed in all democratic cities. The demagogues (Cleon raises to three oboli, or nine cents, the civic salary which had been fixed at two oboli, so that in this amount one might provide for principal wants.¹² The State constantly undertook wars in order to give work to the poor and to use lands which it later distributed among them; politicians courted them even ruined themselves in order to hem bread and enjoyment, **PANEM IRCENSES**; the flesh of animals had been sacrificed on the altars and a gods often was abandoned to

have a share of the food and money distributed by the State it was necessary that one should belong to the class of citizens and have political rights. Pericles, before making a very large distribution of grain, had a census taken of the population of Athens and caused to be sold as slaves those who, having no political rights, had had their names entered on the registers as citizens. Many people during the civil wars had come to establish themselves in Rome in order to participate in the numerous distributions of victuals (grain, wine, oil, etc.), **CONGIARIA**, but Caesar had the lists revised, and caused the exclusion of all those who could not prove that they were Roman citizens, so that the number of those registered was reduced from 320,000 to 150,000.

The maintenance of the poor citizens by the State and the rich originally was a duty, not an act of benevolence. It was held as just to repair the wrongs of fortune and to lessen the misery which had been caused by their loss of the goods which had belonged to their ancestors. Their maintenance was a compensation and a sort of indemnity. Thus the poor of Pagan society were not degraded, as are the needy in present Christian society, who are sustained by charity. The poor in Pagan society considered themselves equal to the rich and had no gratitude for the latter's liberality, which, in their mind, were but a faint restitution of what had been taken away from them. St. James confusedly expresses this sentiment when he becomes indignant at the servility of the saints and believers for the rich who bestowed gifts on their communities.

The noble sentiment of fraternity which at the beginning imposed upon the State and the rich the duty to come to the aid of the poor citizens, was not long in degenerating when by their numbers and turbulence they became abettors of trouble and of civil wars. Then they were sustained in proportion to the fear which they inspired; so that the distributions of food and money which at the beginning were limited only to the citizens enjoying political rights—in Rome to have these rights it was necessary to prove one's descent from one of the tribes which founded that city—in the end were extended to all poor people without distinction.

The Roman Senate since the early years had established an administration—the **ANNOXA**—in order to sell grain to the poor below market prices. Titus Livius (IV, 15) says that its first prefect—**PREFECTUS ANNONAE**—was named 439 years before Christ. This function was so important that the aristocratic party named Pompey for it for five years, and that Caesar Augustus, soon as he became emperor, took the prefectship of the **ANNOXA**, and occupied himself with its reform. All the provinces were obliged to send to Rome a certain quantity of grain, the selling price of which was fixed by the Senate; but the tribunes and the demagogues, in order to gain the people's favor, made demands for reductions in price. Sempronius Gracchus 123 years before Christ enacted the grain laws—**LEGES FRUMENTARIAE**—to lower the price of grain, which 20 years later was still further reduced by Apuleius Saturninus. Sylla abolished Gracchus's law, but after his death the Senate had to re-establish it in order to avoid troubles, and 58 years before Christ the **CLODIA** law suppressed the price on the grain of the **annona**, and this suppression cost the Republic one-fifth of its revenue. What Christian state has given such proof of charity?

The number of persons registered on the lists of gratuitous distributions of food and at times of gold, was considerable. Caesar reduced the number to 100,000, but Augustus after revising the lists brought them up to 200,000. Enrollment on the lists was a property right which was transmitted by heritage and which was sold; its purchase was equivalent to the acquisition of descent from one of the tribes that founded Rome. Only the men had right to the distribution of food; but Nerva and Trajan extended this right to the orphans and to the children, **PUERI ET PUELLAE ALIMENTARI**. Aurelian, three centuries before Christ, caused bread to be distributed instead of grain, because the poor did not have the means to grind it and to bake. Constantine, as well as the pope, had to follow the example of the Pagan emperors: when he transferred the seat of government from Rome to Constantinople, he distributed bread to all the inhabitants of that city. The emperors and their provincial prefects provided for the needs of the turbulent populace of Rome, Constantinople, Alexandria, and of other large cities of the Empire, in order to prevent riots. It was no longer love, but fear of the neighbor that then engendered charity. The rich lived in con-

stant dread of the poor, whom Socrates compares to hornets, that is to say, to dangerous parasites whose violent passions one must fear: whenever after a riot they seized the power, they canceled the debts and divided among themselves the goods of the rich, whom they exiled or slew.

The starving populace had so increased during the first centuries of the Christian era in Rome, Byzantium, Alexandria, etc., that the Imperial Government and the rich, despite their good will, could not accomplish feeding them, or exporting them to colonies situated at the frontiers of the Empire, or enrolling them in the armies. They had to use force to repress them. The police became a complement to charity. The trade of policeman was so contemned that the citizens refused to exercise it, and the Athenian State had to employ slaves, generally Scythians, to maintain order by whipping, so that free citizens were abused and beaten by slaves. The emperors hired bands of barbarians; Goths, Scandinavians, etc., and these, disdaining to use their war weapons against the plebeians, pursued them with sticks and whips. The celebrated Scandinavian hero, Harold Alfagar, who in the IX century reformed Norway, had mounted guard before the gates of the Emperor of Constantinople.

The apostles and the fathers of the church recruited the mass of early Christians out of this populace sustained by public and private charity.

III. Charity of the Bishops and Monks.

The fathers of the church and the bishops during the first centuries recruited Christianity's proselytes from the low, idle and plundering populace of the towns in the Lower Empire, and we have seen that in the election of saints and believers the apostles were not hard to please. Their successors imitated them. They understood that if they succeeded in gaining, dominating and leading this mob of disolute and famishing parasites, who often rebelled and burned and pillaged whole districts, they would have forged a terrible weapon with which to resist and impose their will upon the emperors and provincial prefects. This was the heroic age of Christianity. The bishops undertook to feed and to indoctrinate these hazzards in order to hold them by their head and by their stomach. The monks of upper Egypt were not devout, drunken and filthy sluggards as those of the Middle Ages, but rude and laborious husbandmen, who devoted themselves to the culture of vast fields, the harvests of which they sent, on rafts which they had built and which they worked, to the bishops of Alexandria to be distributed among the Christianized plebs. The rich were also bound to contribute, and when they did not give freely, the bishops and the populace by threats and persecution compelled them to; so that they made gifts to the churches and demagogues to insure against riots and pillage which their barbarian guards brutally repressed but could not prevent. The bishops in case of need organized both riots and pillages. St. Cyril, patriarch of Alexandria, was the instigator and organizer of the terrible riot which massacred Hypatia, and burned and pillaged part of the town.

Fear and political ambitions were the motive power of the charity of the rich Christians and of the bishops of the Lower Empire. St. Cyril, St. John Chrysostomus and the Patriarchs of Christianity were able and violent demagogues, who courted the populace, preached the war of the poor against the rich and caused the emperors to tremble even in the midst of their barbarian guards, by enflaming the rage of the masses and directing its stirred passions. When the bishops had imposed their will on the emperors and prefects, they appeased the anger of the masses against the rich and the powerful and desisted from their demagogical intriguing. The poor whom, following the Apostles' example, they had exalted as the elect of God, soon lost their favor; they no longer were those whom God had chosen "to be rich in faith and to inherit his kingdom," but miserable who had to be cowed by force into respect, and degraded by a miserly and humiliating charity. The bishops aligned themselves on the side of civil authority every time the latter had to employ brutal force to restrain the populace and mercilessly to punish its riots. The heroic age of Christianity had ended.

Meanwhile the pope, who feared the uprisings of the populace as did the Pagan emperors whom they succeeded, continued their politics, and occupied themselves with the feeding of the masses, not through love but through fear; and preserved the **annona** as a precious legacy of Paganism. Moreover, the papacy and the episcopate were forced

to court the Christian masses who took part in their elections.¹⁴ The **CASA ANNONARIA**, which became a ruling instrument of the papacy, was reorganized by Pope Paul VII, at the beginning of the XVIIth century in order to hinder the variations in prices of the principal food commodities, especially of bread which for two centuries was sold in Rome at 10 to 11 mills per pound while penury and periodical famines ravaged the European cities. The papal **annona** was liquidated in 1787 by the revolutionary government.¹⁵

The convents followed the example given by the bishops, and seized all occasions to suppress their benevolence toward the needy, whose good will political motives no longer required; they ceased occupying themselves with the feeding of the poor Christians; they no longer distributed to them the daily bread, but generously lavished prayers on them. The monks no longer worked the soil in order to send provisions to be divided among the needful believers, but secured numerous slaves and serfs so as to free themselves from their productive occupations, and thus devote themselves exclusively to mendicancy and to the wheedling of inheritances. The abbey of St. Germain near Paris in the IX century owned enormous domains which were cultivated by a population of over nine thousand serfs and vassals, and this was not the exception, for all the convents in Europe during the Middle Ages owned lands of large area; like the bishops and vicars they levied tithes on the harvests, independently of the seigniorial rights which they exercised the same as the feudal barons. The hospitality which the bishops practised with some liberality, and the distributions of food which they made at established seasons, did not weigh heavily on them. The tithes and fines which they received were natural products, and because of the lack of roadways and commerce, it was impossible to sell or profitably to dispose of the grain, legumes, pork, muttons, poultry and other agricultural products of which they consisted, and rather than let them perish the monks disposed of them in the guise of hospitable aid to travellers and of alms for the poor. If they showed any generosity in the distribution of legumes, grain and even of the meats which they could not consume, so great was their abundance, they on the contrary strictly economized on the wine which they could preserve and cause to age. The cellars of the convents had a reputation which was as merited as it was widespread. Wine and good cheer were articles of faith for the monks and high dignitaries of the church, who with profound conviction exorcised the passions of the poor and preached to them fasting and mortification of the flesh.

The charity of the monks and bishops, which consisted in giving what they could not consume, sell or preserve, had fear as its motive; no longer fear of the poor but of the feudal lords and of the bands of soldiers who traveled over the country. The churches and convents, imperfectly protected by the horrible anathemas which the popes and bishops fulminated against the miscreants who dared touch their goods, often were pillaged. The barbarian chiefs and the too apostolic and catholic kings and barons thought that they had the right to draw from their treasures in order to pull themselves out of embarrassment.¹⁶ The bishops and monks, having to appeal to popular courage for protection, were obliged to persuade the masses of peasants and artisans to entertain respect and love for their goods, by telling them that they only held them in order to solace their miseries by means of charitable distributions.

But this charity, inspired by fear, vanished with the disappearance of its original cause. When the royal force of marshals was sufficiently numerous to rid the realm of the barons and soldiers who plundered it, and as soon as the roadways multiplied and insured the development of commerce, the churches and convents sold the surplus of agricultural products which they gathered, and which they received under the guise of tithes and fines. The monks and bishops then cynically became robbers of the poor. As a matter of fact, the territorial goods and the tithes and fines of the churches and convents, coming from the donations made by good souls to aid the poor, or wheedled under this fallacious pretext, did not belong to the bishops and to the monks, but to the church, **EKKLESIA**, that is to say, to the community of the believers. The bourgeois revolutionaries of 1789 used this reason to get possession of them under pretext of restoring them to the nation. The monks and bishops, because of their doing business with the goods of the churches and convents which they gathered and diverted from their charitable purpose, lost the popular

love which for centuries had protected them; in England and in France they were dispossessed during the revolutionary epochs, and the masses of peasants and craftsmen did not rise to defend them.

The Catholic Church has been reproached for being petrified in its doctrine, dogmas and ceremonies, which would have traversed the centuries unchanged. It is wrong to award it this diploma of imbecility. It on the contrary has known how to accommodate them with astute ability to the most varying circumstances surrounding it; it has dressed charity in various disguises in order to utilize them in the establishment, development and upholding of its authority and prestige. Soon as it can get hold of earthly riches and traffic in the collections and tithes which should be the poor's, it puts aside the contempt for earthly goods, a dogma of the apostles and early Christians who aspired only to felicity beyond the grave; it to-day marches at the head of the industrial movement and commercial cheating. The convents are industrial enterprises which in France especially devote themselves to the manufacture of alcoholic liquors; without, however, disdaining the other profitable industries: the Trappist monks, after having changed their salutation "**BROTHER, WE MUST DIE**" into "**BROTHER, WE MUST DISTILL**," have embarked in the exploitation of manufactories of porcelain.¹⁷

The women's convents have also joined the movement of the age. The mendicant orders have been replaced by congregations of religious women who abandon themselves to a most cynical and importune mendicancy; other holy women with clever refinement practise the most shameless exploitation of orphan girls whom they pick up for the sake of charity. Their charity, which the God of the Christians has blessed, enriches them with millions.

¹¹ Strabo who is a contemporary of the Apostles, says that "The Rhodians show themselves very interested in the welfare of the people, although their republic is not a democracy, as they hope through it to hold in restraint the numerous class of the poor. In addition to the periodical distributions of grain made by the State, private individuals heap liberality on them. The liberality of the rich even often takes the form of a **LITURGY**, public service. Whole supplies of food and provisions are put in charge of one of them, so that the poor are always assured of their subsistence." (XIV.)

¹² During the fifth century before Christ the wage paid to a workman in Greece was a drachma, about 19 cents, and the price of a half hectoliter of flour of barley was two drachmas, that of flour of wheat was three drachmas. About the middle of the fourth century wages doubled and trebled, as Eleusis's inscription proves, the price of food having undergone a corresponding increase. A half hectoliter of flour of wheat was worth from five to six drachmas.

¹³ Augustin Thierry, in his History of St. Jerome describes the means employed by St. Augustin to extort money from a rich Roman of patrician family who had been converted to Christianity. Pinianus and his wife with the bishop of Alypius had gone to Hippone to stay with St. Augustin, who was a bishop there, and the priests of his episcopal jurisdiction formed a plot to get possession of their goods. Watch was kept on rich people, who, says Thierry, "were enticed and snares were set for them; very often

they were subjected to violence; and the election to the priesthood which from distance seemed an illumination of the divine spirit, often was not but a black calculation of Satan." A mutiny broke out in the church at the moment St. Augustin was officiating, and Pinianus and his wife, threatened by the populace, had to swear that they never would leave Hippone. Alypius, who had taken flight in order to escape assassination at the hands of the believers, wrote to his friend St. Augustin to prove to him that an oath obtained by force was not binding, but the pious bishop on the contrary sustained Pinianus's mother, who reproached him with having allowed his sanctuary to be violated, that "when a promise has been made, it must be kept, that it is a crime to violate one's oath and that it is another crime to want to interpret it." The unlucky Pinianus was entirely stripped of his belongings. This edifying history is only known through St. Augustin's letters.

¹⁴ Papal and episcopal elections gave place to uprisings and bloody wars among the rival factions. The election of Pope Damase in the fourth century was attended by the siege of a church and the death of more than 200 persons, and the civil authorities had to intervene in order to quell the populace and to drive away Pope Ursin, whom it had elected, and the many priests whom he had consecrated.

¹⁵ The apostolic chamber of the **annona**, whatever the abundance or scarcity of grain, sold it to the bakers at the rate of 7 Roman dollars per rubic, which weighs 640 pounds. The profits of the **Casa Annonaria** compensated its losses until 1763, about which time the price of grain began to increase and kept increasing till the end of the century. The papacy, fearing popular malcontent, notwithstanding these losses continued to have the bread sold at the same prices; thus when in 1797 the pontifical government was overthrown, the **annona** showed a deficit of over a million and one-half francs.

¹⁶ Charles Martel, grandfather of Charlemagne, who established the temporal power of the papacy, pillaged the property of the church to distribute it

among his warriors. The feudal kings thought that ecclesiastical riches were amassed in order to relieve their pressing needs, and they ransacked monasteries and churches with the same unconcern with which they plundered the Jews. "But," says Montesquieu on this head, "the clergy received so much that it was several times necessary, while the three royal races were in power, to give it all the property of the royalty."

¹⁷ The Trappists, who approach one another with the hideous salutation "**BROTHER, WE MUST DIE**," and who, in order to find distraction, dig their grave, are as capable impostors as they are fervent Christians. This is an example of their roguery and eagerness for profit. The monastery of Grande Trappe de Soligny in 1864 bought from the widow Arneulin, at the price of 6200 francs, a piece of land of 12 hectares, called the Grande Bruyere de Prepotin. The monks who, through the analyses of a brother of the community who was an able chemist and geologist, knew that the property contained rich beds of porcelain clay and of glass sand, immediately after the purchase organized a corporation with a capital of two million francs, of which they subscribed 800,000, represented by 10,000 shares of 800 francs each, for the 12 hectares of land. Madame Arneulin, who was not aware of the wealth contained in her former property, which had been sold at a very low price, asked the Trappists for a part of the extra value. The pious rogues refused, and she had to bring the matter before the tribunal of Montagne, whose findings were in her favor on the ground that the sub-soil of the Grande Bruyere at the time of the sale contained an important value, no consideration of which had been taken in the purchase price. But these children of God did not submit to this verdict of men, and appealed to the Court of Caen, which confirmed the decision of the tribunal of Montagne. With death in their souls for their inability to consummate their fraud, they had to pay the land at the price valued by an expert.

(To be concluded.)

Woman Under Socialism

By August Bebel

TRANSLATED FROM THE ORIGINAL GERMAN OF THE THIRTY-THIRD EDITION BY DANIEL DE LEON.

The Woman Question is not a question by itself; it is a part of the great social problem. Proceeding along this line, Bebel's work is an exhaustive analysis of the economic position of woman in the past and present. Despite the boasts of Capitalist Christianity the facts show that under Capitalism woman, especially of the working class, is degraded and dwarfed physically and mentally, while the word home is but a mockery. From such condition of parenthood the child is stunted before its birth, and the miasmas, bred from woman's economic slavery, rise so high that even the glided houses of the capitalist class are polluted. Under Socialism, woman, having economic freedom equal with man, will develop mentally and physically, and the mentally and physically stunted and dwarfed children of the capitalist system will give way to a new race. The blow that breaks the chains of economic slavery from the workingman will free woman also.

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—OR—

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The answer of Socialism to the Capitalist is that Society can do without him just as Society now does without the Slave owner and the Feudal Lord; both were formerly regarded as necessary to the well-being and even the very existence of Society.

—PROF. W. CLARK.

UP-HILL WORK OF REACTION.

A. J. Carlyle's "A History of Mediaeval Political Theory in the West," published by G. P. Putnam's Sons, is a contribution to the Social Question that renders steeper and, thereby, more uphill the work of Reaction.

Socialism holds that property is the creature of society. Against this position Capitalism, through the mouth of its official professors, politicians, press and pulpites, seeks to maintain the position that property is a vested and sacrosanct right.

The Socialist position is, of course, the scientific one. It is the position that ethnology settles and all history confirms. The proprietary right in wealth, the product of human effort, has changed from Age to Age, each Age placing up on property, the stamp of its own system of tenure; the latter being, in turn, determined by the prevalent system of production and distribution. Deprived of ground to stand upon, Capitalism has been forced to seek shelter in the mystification of "Sacredness." The manoeuvre is the last resource of Usurpation, everywhere. By wrapping itself in the mantle of "Sacredness" Usurpation has ever sought to identify itself with the deity, and thus to lay the pretext for identifying a blow at itself with a blow at God. On the subject of the source of property that is the present posture of Capitalism.

Mr. Carlyle's work adduces a series of facts showing that the Socialist contention regarding property's being a creation of society is recognized even by the Fathers of the Church, who denied to property the claim of being a "natural institution," or, in the parlance of the modern capitalist pillars of the Church, "God-ordained."

It is a feature of all revolutionary movements which, like Socialism, are planted on evolution that "the stars themselves fight in their behalf." Even Lord Salisbury, while seeking to put a spoke in the wheels of Socialism, actually helped it along with the statement that the Socialist concept of property is "nothing new: it is embodied in fundamental principles of the Common Law." That was hard enough, from such a source, upon the devoted "wonderers of the Law," who, in the name of The Law oppose Socialism. At least as hard is the blow, surely not intentional, dealt at the same element by Mr. Carlyle. This blow takes them on the side of their alleged worshipfulness of "The Will of God."

THE ANTI-CONSUMPTION CRUSADE.

To listen to the talk of the anti-consumption crusaders one would think that the fault lay wholly with the workers, in that they perverted, and of choice, breathe impure and dust-laden air, rather than fresh air, which in itself is considered an antidote for consumption. The fact of the matter, however, as keen observers will have noticed, is that consumption is an industrial disease; a disease whose ravages have grown by leaps and bounds with the development of the modern industrial or capitalist system of production, until now, throughout the world, there die annually 5,000,000 victims to consumption, which disease has been aptly designated as "the Captain of the Men of Death."

That the "White Plague" is an industrial disease is clearly emphasized in Bulletin No. 82, issued this year by the Department of Commerce and Labor at Washington. In this document it is

shown that the "dusty trades" claim a greater percentage of victims than do the occupations in which men work in the open air exposed to the rigors of the seasons. It is pointed out for illustration that among marble and stone cutters the death rate from consumption, according to the Twelfth Census, was 5.41 per 1,000, while in contrast the death rate from the same disease among lumbermen and raftsmen, subject as they are to continuous wet and exposure, was only 1.07 per 1,000.

While the marble and stone cutter percentage of deaths from consumption does not hold good all along the line of the "dusty trades," nevertheless the figures do show that in the "dusty trades" the percentage of deaths from consumption is everywhere high. The non-dusty trades are by no means exempt from consumption. Printers, for instance, show a high death rate from the disease, close confinement in impure air, or air laden with fumes from melting pots, being the contributing factor. Even some of the outdoor occupations are by no means immune from the dread disease. Thus street cleaners, drivers and teamsters, through much inhalation of municipal dust show high death rates from consumption. But it is not only consumption that should be taken into account in considering the dangers from disease in the "dusty trades"; other respiratory diseases, such as pneumonia, asthma, bronchitis, etc., often get in their deadly work before consumption has had a chance at the victims.

The Bulletin of the Bureau of Labor under consideration, declares that "by rational methods of factory hygiene, chiefly effective in dust removal at the point of origin, the dust nuisance in industrial establishments can be materially reduced, with most beneficial consequences to the health of the persons employed." Naturally one would conclude that an enlightened government, fortified with these scientific facts, would be busy in imposing upon manufacturers sanitary regulations looking to the conservation of the health of the workers. We can guess how much is really being done to conserve working class health by the apologetic utterance of this same Bulletin when it says: "While much progress has been made in factory sanitation, the evidence is entirely conclusive that present conditions affecting health and life in industry are still very far from what they should be."

When we turn to the other aspect of the question: the alleged prejudice of the workers against fresh air in their homes—it may be pointed out in answer that in New York City alone there are some 300,000 tenement rooms entirely without windows to admit air be it good or bad. And in the winter lack of heat compels the closing of what sources of ventilation there may be.

Upon the whole we should say that the would-be educators of the people upon the subject of consumption, if honest, are wasting their time. They are tackling the evil at the wrong end. Essays, talks and exhibits are of no avail so long as there is no elimination of the cause of consumption, in both shop and tenement. On the other hand if these anti-consumption crusaders are supported by somebody's "dough" bag then, of course, their purpose is to flimflam by "educating" the workers.

The real cure for consumption lies with the workers. They can end the reign of the disease, along with all other social ills; by uniting for the abolition of capitalism, the social system that for the workers is the Mother of Misery.

AS TO IDEALS.

Writing in "The Craftsman" for August, Walter A. Dyer laments the fact that when he left the shelter of college halls, filled with ideals of honor, of altruism, and of service to humanity, he found that he had much to unlearn. The lofty ideals he had imbibed did not square with the facts of life. The ideals were shattered. The men of the study and the cloister, he thinks, are hardly the ones to be expected to teach the art of a war in which they are not combatants. Which may in a measure be true in so far as it applies to the teaching of the colleges, but as for the average head of a college he is usually a hard headed man of business with no ideals above a Ryan or a Rockefeller.

Perhaps it would be better for such men as Mr. Dyer were the way made a little plainer. After graduation the college man enters a world in which the test established has little of altruism. The man who made a considerable figure while with his instructors may in the everyday world make no figure whatever. The college athlete, whose other attainments may be at the minimum, is very likely easily to distance the altruistic scholar in the rough and tumble of the world of business.

In order that sensitive youths entering college should pass through the ordeal without imbibing ideals that are only to be shattered afterward, not without danger to their "immortal

souls," the whole college curriculum ought to be changed. Thrown to the dogs classical learning and all that makes for loftiness of ideal, and in their places substitute courses on: Stealing of Franchises; Grabbing of Public Lands; Wrecking of Corporations; Cheating of Customs; Watering of Stocks; Bribery of Public Officials; Buying Senatorial Seats, and on other good business ethics that will readily suggest themselves. Then the young man leaving the protection of Alma Mater would go forth fully equipped for the conflict in the social jungle instead of having to first start and grow fangs and claws.

The Socialist can afford to extend some pity to the young man, taught that it was his "duty and privilege to be better than his fellowmen, and by example to lead them to better things," who suddenly finds that capitalist society expects of him anything excepting the purification of itself. The Socialist can afford to extend some pity to such a one for the reason that the Socialist, alone of the moderns, can cherish ideals, can live up to them, and strive to make them real.

In striving to realize their ideals all others must lose them. The Socialist, in striving to realize his ideal, has nothing to lose; he has a glorious world to gain for humanity. Happy is he who can contribute his efforts in the struggle to realize the ideal of human emancipation.

PRESENT DAY MANIFESTATIONS.

These capitalists are certainly a contradictory bunch: through their journalistic mouthpieces we are one day told that Socialism has no chance here, and the next day they tell of organized effort that is being made to combat that very "no chance here" Socialism. One day it is the black coated gentry who are reported uniting to become the advocates of Satanic capitalism; next the news comes from Berlin announcing that the German Kaiser is to start a modern newspaper solely with the object in view of combating Socialism. The news from Berlin is especially significant, for it was in that city that Bismarck, with a horse-laugh greeted the 80 Socialist votes first cast there. But that vote grew and grew until at last it sent the man of blood and iron a kiting. Now the Kaiser is to try "reason" instead of exclusion laws against Socialism.

Long did capitalists pursue the policy of a conspiracy of silence against Socialism, but Socialist sentiment continued to grow. Next they shouted and shrieked against Socialism, only to find that Socialism continued to increase in growth and in strength.

Capitalist tactics with regard to Socialism catches 'em a coming and a going. When the conspiracy of silence was on, workingmen reasoned to themselves: "There must be something for us in this Socialism, that is why these other fellows keep so quiet about it." The capitalist campaign of misrepresenting Socialism again caused the workingman to put on his thinking cap, and he reasoned out the conclusion that: "there must be something good for us in Socialism else these other fellows wouldn't spend so much time shouting against it."

The workingman may not know it all, but he has common sense and his common sense shows him the contradictory attitudes that capitalism adopts with regard to Socialism. It has been well said that capitalism digs its own grave. Its contradictory posture with regard to Socialism exemplifies this. It is a dangerous thing for the capitalist to set the workingman's thinking apparatus a going, for once the workingman begins to think the capitalist may well begin to shiver.

The Socialist on the other hand can well afford to rejoice at the news of these various "combattings" the Movement is to undergo. To him it is evidence, that penetrating even the skull of capitalist stupidity is the doubt that their utopian dream of a permanency for their system is awakening.

These manifestations are really a valuable pointer for the Socialist. They point to the fact that the propaganda is telling; they indicate that the workers are arriving at correct conclusions as to where their own interests lie. Above all these present day manifestations furnish added incentive to the self imposed duty of pushing the propaganda harder than ever.

THE BUSINESS OF WAR.

The peace advocates who go up and down the length and breadth of the nations crying: "peace, peace, when there is no peace," are themselves the upholders of the capitalist social system, the inciter of war. Not only is the capitalist social system an inciter of war, it is in itself a system of war, with its class conflicts whereby the useful class of the nations is held in subjection, robbed and browbeaten.

The naval contractors and builders of armaments are also advocates of

"peace" only they advocate that the way to have peace is by being prepared for war. In this they are entirely logical. Under capitalism war offers an opportunity for business, hence war, and preparation for war, becomes a branch of industry. An industry which, by the way, seems at present to be suffering from overproduction. Manufacturers of guns, powder and all implements of wholesale murder, of shoddy clothing for soldiers, of embalmed beef with which to feed them, are all advocates of peace by being prepared for war, and of actual war, when being prepared alone, does not produce enough business for them.

War ever looms upon the horizon. It looms either for the purpose of finding a market abroad or to stimulate a demand for war goods at home. War also offers a refuge to tyrants from danger at home. Take conditions as they are to-day, the world over, and the possibility of war as a refuge for capitalism does not seem so remote. Due to high prices, unemployment, hardships and grinding conditions the workers everywhere are restless. They know not what to do. Kept in mental darkness by the agencies of capitalism the danger is that they will strike out blindly. Under such conditions it won't do to try and shoot them down. That program is too dangerous. Here is where the beauty of the foreign war comes in. Lure the people into a patriotic combat with the people of another country and let them hammer away at one another, while the guilty capitalist class goes free, not only goes free, but profits by the strife.

It is a nice program, all carefully mapped out; there is, however, one flaw in it: the willingness of the people to be made food for cannon. Thanks to Socialism the workers are coming more and more to the conclusion that no good, and only evil to them results from capitalist made war.

The workers, growing tired of sweltering on the industrial field for capitalist task masters, are not so readily deluded these days into weltering on battlefields for those same task masters.

BREAD AND THE CIRCUS.

Lever Brothers, Ltd., are English makers of soap, at Port Sunlight, as they euphoniously call their works. Nearly 5,000 employees carry on the production. Lever Brothers, Ltd., are great advertisers and, as their advertising states, they are almost painfully concerned over the "welfare" of their employees—welfare that is designed to act the part of a salve to the galling of the yoke of wage slavery.

Just now the English papers are giving glowing accounts of how kindly the generous Levers treat their "hands." This advertising the newspapers give free, gratis and for nothing—to keep in the good graces of the advertising department of the firm. The latest "welfare" stunt of the Levers was to entertain their workers by a trip to the Brussels Exhibition. On a recent Friday 2,000 of them made the trip across the Channel, and were hustled hither and thither, all for the glory of Lever Brothers, Ltd. A delegation of the Port Sunlight workers was presented to the King of the Belgians, one of them reading an address and presenting him with an album containing photographic views of Port Sunlight.

The King was very gracious to the delegation. He shook hands with the members, and "surprised" them by telling them that he knew all about Port Sunlight and the grand this and that being done there. The presence of the King was not wholly disinterested; the Levers have established a branch soap works in Belgium, to work the Belgian colonies, founded in blood and rapine, which rapine W. H. Lever spoke of as "rendering great service to commerce."

At luncheons and banquets the trippers had continuously dined into their ears how fortunate they were at being the victims of the refined labor skinner, Lever Brothers, Ltd., rather than of other, equally rapacious, but more vulgar in their methods, labor grinders. There was much "cheering." Cheering even when the speakers gave away the secret of their "welfare" by declaring that: "All the advances made at Port Sunlight were for the firm's good as well as for the good of the people." The poor dupes of the firm were then hustled through the Exhibition, constituting in themselves an exhibit for Lever Brothers, Ltd.

In ancient Rome social conditions bred a class of dependents who lost all self respect. The politicians of that time kept themselves in power by currying favor with the destitute and demoralized element by furnishing them with bread and circus shows. The capitalist tribe of the Lever Brothers, Ltd., are in a way the lineal descendants of the Roman politicians, at least their methods are, for capitalist "welfare" work is of the nature of the Roman bread and

circus, food and amusement for slaves.

Such "welfare" is not, however, devoid of a lesson for the Socialist, aye of somewhat of cheer. None but a decadent social system need resort to the bread and circus scheme. When capitalism has need to resort to that it is proof positive of the destitution of the workers. Were the workers not destitute employers would not think of bestowing their bounty upon them, nor, if offered, would prosperous workmen think of accepting it.

Not only does "welfare" point to the decadence of capitalism: it points also to the decadence of the British style of unionism, which has its counterpart here in the Gompers A. F. of L. After prevailing for generations in England the net result of that style unionism is well shown in the "panem et circenses" of Lever Brothers, Ltd.

Furnishing a little food and amusement did not save Rome to its ruling class, nor will it to-day serve to keep society in subjection to the capitalist class.

THE RAW RECRUIT.

I tramped the streets, old chummy,
Until me feet was sore;
I couldn't get a blessed job.
An' wouldn't try no more.
I 'adn't 'ad no grub to eat,
Nor yet no beer, nor tea,
For two 'ole days. So, bein' beat,
I joined the King's armee.

We are the ones!

We are the fighters!

Gaud-forsook blighters!

Food for the Guns!

Outside St. George's barracks

I stood a-shivering.

The fat of sergeant says to me:

"Come, lad, an' serve your King!"

"Don't thump," I says, "the blooming tub;

What's 'e to do wiv me?

But you want fools, an' I want grub—

I'll join the King's armee!"

"I'll join the cavalry," I says.

The sergeant says, "Right Oi!"

They shoved me in the infantry—

They always works it so!

So I'm a gravel-crusher bold:

The non com. says I'm free

To do as I am dam well told

In this 'ere King's armee!

An' when the big bugs up aloft

Decides to 'ave a war,

We got to stop the bullets, and

We mustn't ask "What for?"

How I peg out I don't much mind,

Nor where they bury me;

But some'll leave their wives behind

To curse the King's armee!

Ain't we the ones?

Ain't we the fighters?

Gaud-forsook blighters!

Food for the Guns!

Langdon Everard.

—From the Humanitarian.

THE LIBERATOR.

Only by Socialism Can Mankind
Achieve True Freedom.

Socialism will free the world from poverty. It will free men from the struggle to keep the wolf from the door. It will free the nations from the burden of armaments. It will free children from factory labor. It will free women from underpaid labor and from prostitution.

Socialism, by freeing mankind from the worries of a blundering and brutal commercialism, will enable them to develop their intellectual and spiritual natures.

It will free you from the obligation to think as your master thinks. It will leave you free to develop all that is best in you.

It will free the workers from the dominance of the idle and parasitic section of society. It will free politics and religion and art from the burden of the cash nexus.

That is why, as Socialists, we claim that Socialism, and by Socialism only, can mankind achieve true freedom.

—Labor Leader.

"It is no little ephemeral timid wave of insurgency that has arisen, for its cause is no temporary or trivial matter," says the Portland, Oregon, Daily Journal. "It is the ages-old light of the common, unorganized people against legalized privilege and plunder. Once informed and aroused, the people never abandon such a battle."

Insurgency is a manifestation of a conflict between certain capitalist interests, both sides standing for the system of "legalized privilege and plunder." When the people, that is the working class, arouse to battle, it will be against the whole brood of capitalism, regular and insurgent.

When you have read this paper, pass it on to a friend.

MASTERS OF BREAD.

All the People of the Land Bend the
Knee Before Them.

Everywhere men, women and children stood in the market-place crying to the Masters of the Bread to take them to be their servants, that they might have bread. The strong men said, "O Lords of the Bread, feel our thews and sinews, our arms and our legs; see how strong we are. Take us and use us. Let us dig for you. Let us hew for you. Let us go down in the mine and delve for you. Let us freeze and starve in the forecastles of your ships. Send us into the hells of your steamship stoke-holes. Do what you will with us, but let us serve you, that we may eat, and not die!"

Then spoke up also the learned men and scribes and the lawyers, whose strength was in their brains and not in their bodies: "O Masters of the Bread," said they, "take us to be your servants and to do your will. We are fine in our wit, how great our knowledge; our minds are charged and stored with the treasures of learning, and the subtlety of all the philosophers. To us has been given clearer wisdom than to others, and the power of persuasion that we should be leaders of the people, voices of the voiceless, and eyes to the blind. But the people whom we should serve have no bread to give us. Therefore, Masters of the Bread, give us to eat, and we will betray the people to you, for we must live. We will plead for you in the courts against the widows and the fatherless. We will speak and write in your praise, and with cunning words confound those who speak against you and your power and state. And nothing that you require of us shall seem too much. But because we sell not only our bodies, but our souls also, give us more bread than these laborers receive, who sell their bodies only."

And the priests and Levites also cried out as the Lords of the Bread passed through the market-place: "Take us, masters, to be your servants and to do your will, for we also must eat, and you only have the bread. We are the guardians of the sacred oracles and the people hearken unto us and reply not, for our voice to them is as the voice of God. But we must have bread to eat like others. Give us, therefore, plentifully of your bread, and we will speak to the people, that they may be still and trouble you not with their murmurings because of hunger. In the name of God the Father will we forbid them to claim the rights of brothers, and in the name of the Prince of Peace will we preach your lay of competition."

And above all the clamour of the men were heard the voices of a multitude of women crying to the Masters of the Bread: "Pass us not by, for we must eat also. The men are stronger than we, but they eat much bread while we eat little, so that, though we be not so strong, yet in the end you shall not lose if you take us to be your servants instead of them. And if you will not take us for our labor's sake, yet look upon us: we are women, and should be fair in your eyes. Take us and do with us according to your pleasure, for we must eat."

And above all the chattering of the market, the hoarse voices of the men and the shrill voices of the women, rose the piping treble of the little children, crying: "Take us to be your servants, for the breasts of our mothers are dry, and our fathers have no bread for us, and we hunger. We are weak, indeed, but we ask so little, so very little, that at last we shall be cheaper to you than the men, our fathers, who eat so much, and the women, our mothers, who eat more than we."

And the Masters of the Bread, having taken for their use or pleasure such of the men, the women and the little ones as they saw fit, passed by, and there was left a great multitude in the market-place for whom there was no bread.—Edward Bellamy, in "Equality."

THE ANARCHY OF CAPITALISM.

This our earth this day produces sufficient for our existence, this our earth produces not only a sufficiency, but a superabundance, and pours a cornucopia of good things down upon us.

Further, it produces sufficient for stores and granaries to be filled to the roof-tree for years ahead, I verily believe that the earth in one year produces enough food to last for thirty. Why, then have we not enough? Why have millions upon millions to toil from morning to evening just to gain a mere crust of bread?

Because of the absolute lack of organization by which such labor should produce its effect, the absolute lack of distribution, the absolute lack, even, of the very idea that such things are possible. Nay, even to mention such things, to say that they are possible, is criminal with many.

Madness could hardly go farther.

Richard Jeffries.



UNCLE SAM AND BROTHER JONATHAN.

BROTHER JONATHAN — I have a plan that will fetch success in no time. UNCLE SAM — Less than no time, would be still better.

B. J.—The Socialists want the whole hog: they want the land and they want the tools of production.

U. S.—And right they are.

B. J.—I, also, am a Socialist; the is nothing they can want that I don't want. But they are going with their head against the wall—I propose a more practical plan.

U. S. begins to smile.

B. J.—I propose to make a flank movement on the enemy. My plan is to take the land first; to concentrate our reform forces on that; one thing is easier to get than 100. This move is all the shrewder because if we get the land and the natural opportunities, everything else is bound to fall into our hands. I believe in strategy. What do you say?

U. S.—I say that your "flank movement" amounts to putting your head into the dragon's mouth.

B. J.—Isn't it easier getting one thing than 100?

U. S.—Depends upon what. In the case of land and the tools of production it isn't.

B. J. smiles an incredulous, cocksure smile.

U. S.—I'll take you at your own words. You say if we have the land everything is bound to fall into our hands.

B. J.—Yes, sire!

U. S.—It follows that if you attack the landlord interests, you simultaneously attack all private proprietary interests. Catch on?

B. J. acquires a distant look.

U. S.—If by attacking the landlord interests you attack the capitalist interests—

B. J.—But listen—

U. S.—No dodging! I shan't let you wriggle both ways. You said: "We've got the land and the natural opportunities, everything else is bound to fall into our hands." If that means anything, it means that by attacking the landlord interests of modern society the capitalist interests are attacked at the same time. If you deny the conclusion of your own statements you reason like a baby and are not worth reasoning with.

B. J. I admit the conclusion.

U. S.—Now, then, the beauty you claim for your flank movement? Is that one thing is easier to get than 100. It is easier to get one thing, land, than the two or more things — land and capital—

B. J.—Ain't it?

U. S.—No, it ain't by reason of your own admission, which I just pull out of you. You can't claim that, "going for" the land, you "go for" eve capitalist, because the landlord and capitalist interests are, as a matter of fact, closely interwoven. (Giving B a pull of the ear). There goes your wonderful "flank movement."

B. J. remains pensive.

U. S.—But that's not all. Even if, had the land you would have nothing. The sea is entirely unappropriated; a "natural opportunity." Why don't you compete with big capital in ocean navigation and fishing?

B. J.—Hem!

U. S.—Simply because you haven't got big capital, and with an oyster smacker you cannot do what a Cucumber can. I big capital in the hands of others keeps you from plying a trade on the ocean there is no reason why big capital won't keep you from earning an independent living on the land.

B. J. looks nailed.

U. S.—The upshot of your wonderful "flank movement" is that:

First, if your theory were correct, you would have as big a fight on hand with a one-plank land platform as you would with a full or "whole hog," as you call it, set of demands.

Second, when you got your land you would have nothing: You would have fought only for the very capitalists whom you would have to knuckle under.

Your strategy is the fool's "strategy," and you would die "as the fool dieth."

When you have read this paper, pass it on to a friend.

CORRESPONDENCE

[Correspondents who prefer to appear in print under an assumed name will attach such name to their communications, besides their own signature and address. None other will be recognized.]

S. L. P. ON TOP IN SEATTLE.

To the Daily and Weekly People:—During the past week we managed to land 16 more subs. for our Party papers. Six street meetings were held to large interested crowds with a sale of literature, amounting to 40 pamphlets and 700 Daily Peoples. One hundred and eighty-six copies have been paid for free distribution, besides the above number, by sympathizers who attend our street meetings, and who appreciate the good work we are doing.

Another new member has been added to the Section, with good prospects of adding several more at the next meeting.

From their actions it seems the local Bummery are somewhat sore over the success we are having at our street meetings. Two unsuccessful attempts were made during the past week by several of these slummers to start a disturbance, but these were frustrated and the Bummery met with a warmer reception than they anticipated. Comrade McGrannathan, one of our new members, was compelled to take one of the scamps by the nape of the neck and the seat of the pants and forcibly eject him from the crowd. At another meeting which Comrade O'Hanrahan was addressing, an attempt was made to hold an opposition meeting within a few feet of ours by several I.-I.-I.'s; their sole purpose being to create disorder and a row. They were told, however, that the S. L. P. would tolerate no disturbance, and were cautioned to quit their disorderly tactics. This they finally did.

This is not the first time that these frauds, masquerading as industrial unionists, have attempted to do their dirty work at S. L. P. meetings here in Seattle. Several attempts have been made before, but they came off with broken heads for their pains. We have the crowds with us and they will see to it that our speakers and meetings are protected.

During the coming week we will hammer away for more subs. and thereby boost the circulation of our Party press in Seattle.

Seattle, Wash., August 8.

"CONCENTRATING" R. R. WORKERS.

To the Daily and Weekly People:—The process of further concentration is going right on its course in the elimination of waste labor-power, and greater profit for the capitalist railroads. On the Eastern District of the N. Y., N. H. & H. R. R., where there were nineteen foremen of nineteen different gangs of painters, they have been cut down to nine foremen and gangs doubled up. The same process has also taken place in the signal construction and repair department, called signal and interlocking men. This means a great saving all over this entire system.

Providence, R. I., August 10.

S. P. DEBAUCHING THE MOVEMENT.

To the Daily and Weekly People:—The enclosed clipping is from the current issue, August 20 of the "Appeal to Reason." It is an advertisement of the Kerr Publishing Company (S.P.), Chicago, and it speaks eloquently of the "blessings" of a privately-owned press. No need to comment on the flim-flam of the innocents who may be lured to prepare themselves to become "travellers," organizers, in short, job-seekers.

Is it any wonder that Socialism makes such hard headway when such baits and bribes are held out to attract a mercenary mass?

Phila., August 18.

(Enclosure.)

A School for Socialist Agitators.

The Socialist party needs 20,000 men at once to travel, talking Socialism and selling literature. Any competent man can make a living at the work. A careful study of three books will equip YOU to make a start. Two of these, Richardson's Industrial Problems and Cohen's Socialism for Students, are now ready. The third, Arthur M. Lewis' The Art of Lecturing, will be ready September 15 in a new edition. For \$2.00 we will mail you the three

books in cloth, and two Review sub cards, which will easily sell for \$1.00 each, so that the books will cost you nothing. Send for them now and prepare yourself for the fall campaign. Address Charles H. Kerr & Co., 118 W. Kinzie street, Chicago.

MUTE RAILWAY SLAVES.

To the Daily and Weekly People:—The enclosed clipping is from the "Times," July 30, published at Smyrna, Del. It neatly shows the "personal liberty" allowed the aristocrats of labor—the railroad conductors—under capitalism. The Delaware Division of the Pennsylvania Railroad extends from Wilmington, Del., through Delaware to Cape Charles City, Va. Dover, where the protest is being made, is the capital of Delaware.

Redondo Beach, Calif., August 4.

(Enclosure.)

A protest is being prepared in Dover to be forwarded to the Pennsylvania Railroad Company of a humane nature. It is an appeal to the company to permit its conductors, brakemen and baggage and expressmen to take off their winter clothing and wear summer clothes. Except for the change of a heavy cap to a white duck cap, the railroad company is requiring these trainmen, through this stifling hot weather, to wear hot frock suits, and never, under penalty of severe discipline, are they permitted to take off their coats. While the trainmen are silent over the matter, several public men there have started the protest or appeal, and women, too, are being interested. It is claimed that a very light uniform of black serge or even a black alpaca coat, with proper badges and uniform of authority would answer every purpose and the trainmen of the foreign countries, who are only required to dress comfortably in season are pointed out as objects. It is claimed here that the Delaware Railroad has the most obliging conductors and trainmen in the world. That the men, either through suggestion or determination, cultivate courtesy and politeness and are ready with the helping hand or assisting instructions at any time. To see them so hampered and roasted in the "fireless cookers" they now have to wear and carry all day has stirred up a very general feeling of rebellion.

SECTION PHILA. HOLDING ALOFT THE LIGHT.

To the Daily and Weekly People:—Section Philadelphia, Socialist Labor Party, is still hammering away at the enemy. Last Friday night Comrade Campbell spoke to a large audience on City Hall Plaza, with good results. On Saturday night, Higgins and Anton spoke at Fortieth street and Lancaster avenue, and although a few drunks disturbed the meeting somewhat, the literature sales were better than usual.

On Sunday night on City Hall Plaza Silver and Higgins spoke to a large crowd, and, in spite of the rain which put the Socialist party and the Single Taxers out of business early in the evening, we continued until 11:30 p. m. The crowd could not be driven away, and stood through a steady downpour of rain for over two hours. Two craft unionists and one S. P. man added to the interest by asking questions of Higgins, and when they became disagreeable they were jeered at and laughed out of court by the audience which applauded our speakers when they got through.

The distribution of the new national leaflet and also a letter to workmen which we have been circulating here all summer is having effect. The public is getting on to the S. P., at least that part of the public which we reach with our propaganda and literature.

All readers of the S. L. P. press are cordially invited to our picnic at Emery Farm next Sunday. A committee of about sixty will look after the comfort of the picnickers, and a good time is assured. Come early and stay late.

Phila., Pa., August 15.

A MEETING WITH MAGON.

To the Daily and Weekly People:—Yesterday afternoon, August 10, Comrades Biell, Schade, Miles, Miss Cherrin, our militant comrade from El Paso, Texas, and myself met at the home of Comrade A. J. Corker. Mr. Magon, the Mexican Liberal who was held for months incommunicado in the

Los Angeles jail, and who has just served out his time in Tombstone, Arizona, came in and a pleasant afternoon's talk was enjoyed. Personally, I had never met or seen Mr. Magon before, and having heard and read so much about him, I was anxious to meet him. The newspapers have called him an Anarchist, a Socialist, a "red-neck," a revolutionist, etc., but I was going to name his "politics." If I should call him an "insurgent" Republican, and he is about as "dangerous" to the Diaz administration as "our" Insurgents are to Roosevelt, Taft and Company.

In regard to "revolutionary ideas" along the lines of evolution, forms of society, and social science, Magon is evidently not a student of Darwin, Morgan or Marx. The platform of the Liberal party speaks for itself as only a reform proposition, and the "manifesto" got out by the Mexican revolutionists in the Los Angeles jail showed that the dictator of this document had a certain knowledge of the "Communist-Manifesto" by Marx and Engels.

The "Common Sense," a privately-owned venture in the newspaper line, of the Socialist party, printed this "manifesto" very extensively, and, generally speaking, poor Mexican wash women and poorly paid Mexican street car line workers paid the bills. This manifesto was evidently the work of some Socialist party lawyer or politician.

I was a member of the Mexican Defense League, and I asked them, and I ask again now, these two questions: first—Who wrote the letter to Mahlon Barnes or to John M. O'Neill's magazine, signed "F. I. Wheat"? Second, who dictated the Mexican's manifesto?

The Socialist party's half-sister, the A. F. of L., is having considerable trouble here now, nearly all the legal talent in the Socialist party are busy "defending" the pickets of their half-sister.

Magon and his friends will probably not be re-arrested until legal business gets slack up around the court room. I trust Magon and his friends will not allow themselves to be used again as tools by either of the two great conflicting capitalist interests of Old Mexico, but will study the Labor Question and cast their lot with a militant proletariat.

Los Angeles, Calif., August 11.

POLITICAL ROWDIES.

To the Daily and Weekly People:—I would like you to print this in your paper. My business is a peddler. As I travel around I come in contact with different classes of people. I was selling my wares, and walked into Watt's Cafe, 473 Willis avenue, cor. One Hundred and Forty-sixth street, New York; trying to make a sale, when the man behind the bar, noticing my S. L. P. button, called me over and said in a sneering tone, "I see you're a Socialist, hey?"

I answered, "Yes." He laughed, and turned to a man behind me, who was holding a bull-dog on a string and said, "Hey, Bill, he's a Socialist."

The other fellow, who was nothing else but a drunken brute, set the dog on me and it bit me and tore my trousers.

That goes to show the calibre of these politicians, their disregard of order, and their "model" bearing towards a Socialist.

New York, August 9.

EDWARD STUART PASSES AWAY.

To the Daily and Weekly People:—I regret to inform you that Comrade Edward Stuart, one of the founders of the Socialist movement in Canada, has passed away, after a considerable illness.

While he was, economically speaking, a bourgeois, his means and personal activity were ever at the assistance of revolutionary agitation. He died as he lived with his face set consistently against all reaction.

Wm. T. Leach.

Montreal, Canada, August 2.

Antipatriotism ..

Celebrated address of Gustave Harve at the close of his trial for Anti-Militarist Activity, before the jury of La Seine.

An excellent answer to Capitalist Jingolism and capital exploitation of the need of international unity of the working class.

Price 5 Cents.

NEW YORK LABOR NEWS CO.
28 City Hall Place,
New York.

AS TO THE 9TH NEW YORK CONGRESS DISTRICT

New York, August 9, 1910.
Daniel De Leon.

Dear Comrade:—At the regular meeting of the 4th and 8th Assembly Districts, S. L. P., located in the 9th Congressional District, it was decided to send a committee to see you about the District and to request you to accept the nomination for Congress. I was appointed as one of the Committee but having no chance to see you during the day as I am working I am therefore sending you this letter.

Kindly let us know as to whether you will accept.

Fraternally yours,
MEYER SOLOMON,
Member of 9th Cong. Dis., S. L. P.

New York, August 15, 1910.
Meyer Solomon, New York City.

Dear Comrade:—The circumstances that, two years ago, compelled me to accept the nomination of the S. L. P. for the 9th Congress District were these:—

The, in this country, burning question of Immigration was for some time agitating the land. The discussion ranked the disputants into two main camps. One camp opposed Immigration under a variety of false pretences. In that camp were, of course, the various representatives of the bourgeois interests. Their purpose was obvious—the time-tried policy of rulers to keep the ruled class divided. The specious reasonings, that were peculiarly calculated to fan racial prejudices, appealed to popular sentiment and were having their fatal effect upon the Labor Movement. This sort of thing, going on throughout the country, focused itself with peculiar force and malignity in the 9th Congress District of this city. That District almost to a man immigrant, and Jewish immigrant, at that, was, at the time, aroused by the conduct of the then Police Commissioner, General Bingham. Bingham—taking his cue from the tactics of the politicians of his class who, on the Pacific, centered their attacks upon, the Japanese and other Orientals; up in Montana against the Greeks and Armenians; in Pennsylvania against the Slavs; in short, in each several region directed their propaganda against that particular race that it was considered most popular to assault;—General Bingham, I say, fell upon the Jewish immigrant in this region with all the force that felonious statistics could lend to a felonious purpose. He declared, with alleged statistical figures, that the Jewish immigration consisted mainly of the "criminal classes."

Suctioned into this anti-immigration camp was the feather-weight of the purblind Socialist party. Without consistency to resist a wrongheaded outcry, without knowledge and convictions to impart consistency, the S. P., fearful of "isolate" itself and lose votes, allied itself with the bourgeois anti-immigration outcry. To the disgrace of Socialism, under whose flag it sailed, the S. P. was, as it continues to be to-day, in the bourgeois anti-immigration camp.

The camp opposed to the vast anti-immigration camp was the camp of the Socialist Labor Party. It was the S. L. P., "against the field," holding up serenely the standard of Socialism; holding that standard unfettered, because conscious of ultimate victory, in the teeth of a veritable mob of howling Error.

Nor yet were these the circumstances in full that compelled me to accept the nomination two years ago. Another circumstance was the determining factor. That circumstance was the brazen effrontery of the S. P. in re-nominating as its candidate for that very 9th Congress District, Mr. Morris Hillquit, and in "rubbing it into" the District, so to speak, by the additional nomination of Mr. Robert Hunter for Assembly in one of the Assembly Districts comprised in the 9th Congressional. Mr. Hunter was the author of an unrepudiated book repugnant to sociologic and, therefore, to Socialist principles regarding emigration and immigration; and the book was peculiarly offensive to the immigrant race that mainly inhabits the District by reason of oft repeated expressions contained in the book falsely decrying that very race. Mr. Hillquit, had at the Amsterdam International Congress helped to introduce an anti-immigration resolution, was defeated, tried again three years later at Stuttgart, was again defeated, and then, despite his solemn declaration at the plenary meeting of the Stuttgart Congress to abide by the decision of the Congress, he, in the language of the prophet "returned to his vomit" upon his return to America, and by his anti-immigration posture was giving aid and comfort to General Bingham in his calumnies against the immigrant race of that very 9th Congressional. Mr. Hillquit was one of the two American representatives on the International Bureau, representing the S. P.; I, the other, representing the

S. L. P. This was the determining factor. It designated me as the candidate of the District to uphold the International Socialist position. Under those circumstances I was nominated in the District, and under those circumstances I had no choice but assume the arduous task of campaigning.

Those compelling circumstances, do not obtain this year. So thorough and so successful was the S. L. P. campaign of education, that, despite the enthusiastic support of the capitalist press to the S. P. candidates in the 9th Congressional, in particular, and despite the capitalist press's confident prediction of S. P. victory in the District, the S. P. candidates, and, along with them, their anti-Socialist principle, met their Waterloo. Mr. Hunter's vote was so trifling, especially compared with the vote that the S. L. P. had formerly polled in the same Assembly District, that, laboring under the shock, the gentleman has since fled the District, and is now trying his luck in Connecticut. Identically with Mr. Hillquit. The loss of over a thousand votes spoke so convincingly and soberingly to him that he led in the flight from the field, and has not dared again to affront the District with his candidature.

The circumstances are, accordingly, materially changed, as far as the necessity for my particular candidature is concerned. The general issue between the S. L. P. and "the field" remains. Ample are the reasons for the S. L. P. to set up its full list of candidates in the District, and carry on its illuminating propaganda. The special reason, existing in 1908 for me, with already more work to attend to than is quite comfortable, to re-assume the added burden of campaigning, does not obtain this year.

In view of all this, and appreciating the distinction of an S. L. P. nomination, I must decline to allow my name to be used this year.

Fraternally yours,
DANIEL DE LEON,
1487 Avenue A.

BIBBERS OF STRONG DRINK.

Lippincott's Magazine for August has an article on "Monsters in the Car," from which the following is an extract:

"The motorists gulp down their food and drink, enjoying the exaltation that possesses them. The appetite engendered by the sport, among women as well as men, is one of the appalling things to contemplate; for it is abnormal and comes not from the zest of the ride. It is rather for the reason that every properly caparisoned car nowadays has its own bar, its patent bottles for keeping fluids hot and cold, its mixer shakers, all the implements of the barkeeper; not that they are used, for it is the fashion to have individual flasks of pure liquor hidden in muffs within easy reach while the tour is on.

"This was best demonstrated at the last fashionable cup race, when thousands of enthusiasts travelled all night and gathered at raw winter's dawn by the course chosen. The very cream of society was represented in that group of women. There were some who queen it at Newport, at country homes, and in London during the seasons; great beauties, helresses, women of birth and breeding.

"Shivering newspaper men endeavoring to get names and photographs of the throng brought back convincing proof of an amazing spectacle. Quart bottles of whiskey were passed from hand to hand and drunk greedily from by these women, many of them from the season's debutantes, who figure in the social columns day after day."

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LETTER-BOX

OFF-HAND ANSWERS TO CORRESPONDENTS.
NO QUESTIONS WILL BE CONSIDERED THAT COME IN ANONYMOUS LETTERS. ALL LETTERS MUST CARRY A BONA FIDE SIGNATURE AND ADDRESS.

W. F. G., COLORADO SPRINGS, COLO.—The key to the large group at the Tenth Anniversary of the Daily People is impossible. Or have you the small group of the N. E. C. members and the Sub-Committee?

M. S., SCHENECTADY, N. Y.—Weinstein appeared at the N. E. C. meetings of the S. L. P. as the representative of the Lettish Socialist Labor Federation.

R. T., BROOKLYN, N. Y.—You surely can't mean the "Marsellaise." Its full history, and all its verses, and the name of its author, can be found in any good book on the French Revolution. Do you not mean the "Internationale?" the present French revolutionary song?

S. S., NEW YORK—Mr. Gompers voted last for the Democratic party (Bryan in 1908). He has run on the Republican ticket in this city and was defeated.

H. E., NEW BEDFORD, MASS.—There may be, we know there are, men with Socialist convictions, who practice "free love." We also know of men who are decidedly anti-Socialist, who also are "free lovers"—don't you know any such?

E. M., MILWAUKEE, WIS.—True! The Republican and Democratic press called your Milwaukee Social Democratic party "revolutionists," "fanatic subverters of social order" and all that. You do not seem to know, or have you forgotten that the Republican press has more than once belabored the Democrats with the same epithets? Why, the Stalwart Reps are now applying those terms to the Insurgent Reps.—Go Vay!

H. D. B., NEW YORK—Euclid does not become a "confused affair" and is, accordingly, not to be rejected. It looks "confused" to people who cannot, or refuse to think. So with the perfectly clear law of Exchange Value. It does not follow that because a Single Taxer cannot grasp it, therefore the law of Exchange Value is a "confused affair" and should be thrown aside.

O. J. B., DENVER, COLO.—It is moonshine that Moyer's statements sheds. Moyer is a part holder in mines. His "revolutionaryism" is the revolutionaryism of the small holder against the big fellow.

A. H. S., OAK BLUFFS, MASS.—Your argument passeth our understanding.

History. EUGENE SUE'S Fiction. THE MYSTERIES OF THE PEOPLE OR HISTORY OF A PROLETARIAN FAMILY ACROSS THE AGES

A FASCINATING work, thrilling as fiction, yet embracing a comprehensive history of the oppressing and oppressed classes from the commencement of the present era.

Eugene Sue wrote a romance which seems to have disappeared in a curious fashion, called "Les Mystères du Peuple." It is the story of a Gallic family through the ages, told in successive episodes, and so far as we have been able to read it, is fully as interesting as "The Wandering Jew" or "The Mysteries of Paris." The French edition is pretty hard to find, and only parts have been translated into English. We don't know the reason. One medieval episode, telling of the struggle of the communes for freedom is now translated by Mr. Daniel De Leon, under the title, "The Pilgrim's Shell" (New York Labor News Co.). We trust the success of his effort may be such as to lead him to translate the rest of the romance. It will be the first time the feat has been done in English.—N. Y. Sun.

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NATIONAL EXECUTIVE COMMITTEE
Paul Augustine, National Secretary,
28 City Hall Place, N. Y. City.

CANADIAN S. L. P., Philip Courtenay,
National Secretary, 144 Dufferin ave-
nue, London, Ont.

NEW YORK LABOR NEWS CO., the
Party's Literary Agency, 28 City Hall
Place, N. Y. City.

NOTICE—For technical reasons no
Party announcements can go in that
are not in this office by Tuesday,
8 p. m.

GENERAL AGITATION FUND.
Contributions received as follows:
Branch Braddock, Pa. \$ 1.00
D. Craig, Milford, Mass. 1.00
"E" Spokane, Wash. 5.00
Section Allentown, Pa. 15.00
"B" New York, N. Y. 1.00

Total \$ 23.00
Previously acknowledged 140.40

Grand total \$163.40
Send all contributions to Paul Augus-
tine, National Secretary, P. O. Box 1576
New York, N. Y.

ILLINOIS S. E. C.

Illinois S. E. C. met July 17. A. S.
Carm, chairman. All members present.
Minutes of previous meeting adopted
as read.

Correspondence: From G. A. Jennings,
ordering due stamps. From G. Renner,
ordering due stamps and donating to
the agitation fund.

Secretary read financial statement.
Report accepted. Gus Larsen, chairman
of auditing committee of Section Cook
County, reported having audited the
books and financial statement issued by
the State secretary and found same cor-
rect and in good order. Report accepted.

Secretary reported attending to rou-
tine work, had distributed nomination
petitions and recommended that action
should be taken to insure the securing
of the required number of signatures on
the petitions by authorizing the employ-
ment of some comrade to gather signa-
tures. Decided to employ A. S. Carm
to gather signatures if members are not
going to get them themselves.

Secretary instructed to write to Na-
tional Secretary Augustine asking if R.
Katz will visit Illinois on his tour.
Receipts \$20.57; expenses \$2.
Meeting then adjourned.

J. Bohinsky, State Secy.

MINNESOTA S. L. P. ATTENTION!

A call to the Sections, members-at-
large, friends and sympathizers of So-
cialist Labor Party in Minnesota.

Greeting:—The Socialist Labor
Party of Minnesota has nominated, by
unanimous vote, Comrade C. W.
Brandborg of Hennepin, Minn., for the
office of Governor. To have the name of
our candidate printed on the official
ballot, we must gather in the state the
signatures of not less than two thou-
sand five hundred qualified voters.
While it is true that the S. L. P. in
Minnesota is numerically small, it is
just for that and many other good
reasons every comrade should do his
part in the campaign without fail.

We call for the help of every friend
to aid in the work of supporting the
campaign in a manner that will not
only prove creditable to the S. L. P.
but will also gain new and determined
workers for the cause of Socialism.
The S. E. C. calls your attention to
the fact that there are certain things
to be done in order that we shall gain
the measure of success we desire. We
have obtained the required number
of petition blanks, some of which have
been placed with comrades who will
solicit signatures. If there are any
more comrades who are willing to be-
come notaries, at the expense of the
state organization, and solicit signa-
tures, please forward your names and
addresses to the state secretary with-
out delay. Let us hear from you, com-
rades, regarding this part of the work,
which is of vital importance to us
now.

We need and shall continue to need
money as we proceed with the cam-
paign. To this, our first appeal, we
earnestly hope the response will be
generous and in accord with the jus-
tice of our cause. The work of ob-
taining funds should be begun NOW,
and all collections should be remitted
to the state secretary without delay.
All donations will be acknowledged in
the Party press. Subscription lists for
this purpose will be supplied by the
state secretary. Do not fail to apply
for said lists and use them energetically.
That we may be enabled to pay
the filing fee of fifty dollars, and for
the services of notaries, as well as
for printing and distributing litera-
ture throughout the state, we shall
need at least one hundred and fifty
dollars, and probably more.

Believing, as we do, that the work-

ing class will accomplish its historic
mission, the abolition of life-destroy-
ing capitalism, and the establishment
of life-promoting Socialism, which
means a world without a master or
slave, we urge you to work in this
campaign in a manner that becomes
members of the revolutionary S. L. P.
Yours for industrial freedom,
Minnesota S. E. C., S. L. P.
Herbert Johnson, State Secy.
487 Como Ave.
St. Paul, Minn.

MINNESOTA S. E. C.

Minnesota S. E. C. met at 1038 Uni-
versity avenue, St. Paul, August 6, Rell
chairman. Present: Cikanek, Olson,
Carstensen, H. Johnson, State Sec-
retary. Absent:—Heason and Roden-
kirchen.

Minutes of last meeting read and
approved.

Correspondence:—From Herman Rich-
ter, Secretary-Treasurer of the Indus-
trial Workers of the World. From Fred
Henion, Minneapolis, Minn., tendering
his resignation as treasurer of S. E. C.
Resignation accepted. Vote of thanks
was given Comrade Henion for his ser-
vices. From E. B. Ford, Faribault,
Minn., state campaign fund lists, and
bill for same, which was ordered paid.

From Attorney General of Minnesota
decision that S. L. P. petition complies
with Minnesota election laws. From
Section Winona \$1.80 for due stamps.
From C. W. Brandborg, Hennepin, Minn.,
regarding Party affairs. From C.
W. Brandborg, S. L. P. candidate for
Governor, announcing his intention of
attending the State picnic at Marshall
avenue bridge, Minneapolis, Minn.

Bill of State Secretary for postage or-
dered paid. Bill for hall rent ordered
paid.

Report of State Campaign Committee
accepted. Report of State Secretary ac-
cepted.

Request of State Secretary for printed
letter heads and envelopes was grant-
ed.

H. Carstensen was elected treasurer of
S. E. C.

State Secretary was instructed to
communicate with Sections in Minnesota
for the purpose of urging them to ob-
tain from Herman Richter, Secretary-
Treasurer of the Industrial Workers of
the World, literature for distribution
among the workers in order that the
necessity of building the revolutionary
industrial union of the working class be
aided.

Decided that Section Minneapolis en-
gage a member to obtain signatures for
State petition and that said work be
paid for by S. E. C.

Receipts, \$1.80; expenses, \$2.50; bal-
ance on hand, \$31.25.

Meeting adjourned.

William E. McCue,
Recording Secy.

WASHINGTON STATE EXECUTIVE COMMITTEE

Regular meeting August 5. Present:
Riordan, Reddington, Brearcliffe, Fager-
dahl, Phipps, Stevens. Reddington in
the chair.

Minutes of previous meeting adopted
as read.

Correspondence:—From E. Norling,
Pasco, Wash. From Section Spokane in
regard to Pierson's coming to those
places. From A. Gillhaus, reporting
work done in Portland, and his inten-
tions of going to South Bend.

Bills received from Labor News Co.
ordered paid.

Pierson's report read and accepted.
Decided to leave the matter of Pierson's
trip to Spokane with the State secre-
tary.

Financial report:—On hand July 1,
\$111.80; receipts for July, \$25.15; total,
\$137.04; expenses, \$66.30; balance, Au-
gust 1, \$71.74.

Donations to the Agitation Fund:
Section Tacoma, \$15.40; E. Norling,
Pasco, Wash., \$10; J. E. Sullivan, Seat-
tle, \$5.

Adjournment. Next meeting Septem-
ber 2.

R. W. Stevens, Rec. Secy.

CHICAGO GENERAL PARTY MEETING

At the last State Executive Com-
mittee meeting the undersigned reported
that, in spite of the fact that the Or-
ganizer notified the delegates to at-
tend General Committee meetings,
none of them showed up, so I was in-
structed to call a General Party meet-
ing for SUNDAY August 28th, 9:30
A. M. sharp, at 116 Milwaukee avenue,
where ALL PARTY MEMBERS are
urgently requested to be present
WITHOUT FAIL. There is no doubt
that all of you are doing something,
but if our work is to be effective we
must agree on certain plans, because
it is not so much a question of "doing
something" as it is How-to-do-it. That
is one of the many important questions
to be discussed at the above mentioned
meeting.

M. Ledermann, Organizer.

SAN FRANCISCO SOCIAL-IST LABOR PARTY

Free Sunday evening lectures are given
regularly by the Socialist Labor
Party of San Francisco, at 49 Duboce
avenue, between Valencia and Mission
streets. Lectures begin 8 p. m.
The following schedule has been ar-
ranged:
AUGUST 28—E. B. Mercader, San
Jose. Subject, "Trust Government ver-
sus Industrial Democracy."
SEPTEMBER 4—A. Anderson. Sub-
ject, "S. L. P. versus S. P."

REIMER'S TOUR IN MASSACHUSETTS.

Greenfield, August 24.
Gardner, August 25.
Fitchburg, August 26.
Lowell, August 27.
Lawrence, August 30.
Haverhill, September 3.
Boston, September 4-5.
Marlboro, September 6.
Westboro, September 7.
Worcester, September 8-11.
Springfield, September 12.
Westfield, September 13.
Holyoke, September 14.
Northampton, September 15.
Ware, September 16.
Milford, September 17.
Boston Common, September 18.
Attleboro, September 19.
Taunton, September 20.
Fall River, September 21.
New Bedford, September 22.
Brookton, September 23.
Quincy, September 24.
Boston, September 25.
The Massachusetts State Executive
Committee, S. L. P., requests readers of
the Party press in places to be visited
by Arthur E. Reimer in this agitation
tour, who would assist in making the
meetings a success, to write to the
undersigned.

John Sweeney,
85 Centre street,
Roxbury, Mass

MASSACHUSETTS S. L. P. ATTENTION.

The State conference of the Massa-
chusetts Socialist Labor Party will be
called to order at 10 A. M. SUNDAY,
September 4, in Commercial Hall, 649
Washington street, Boston. The con-
ference is called for the purpose of
nominating a State Ticket, to hear the
national executive committee's re-
ports and to consider ways and means
to further the agitation in the State.
It is important that members who are
able should attend this conference.

John Sweeney
Secretary
Massachusetts S. E. C.

KATZ'S TOUR IN INDIANA.

National Organizer Rudolph Katz will
finish his Ohio tour at Cincinnati, Aug.
12. From Ohio, Katz goes to Indiana,
starting his work in that state at
Evansville, Aug. 13. The following will
be his schedule while in Indiana:
Indianapolis—August 21 to 24.
Anderson—August 25 to 27.
Muncie—August 28 to 30.
Marion—Aug. 31 to Sept. 2.
Logansport—September 3 to 5.
Fort Wayne—September 6 to 10.

PATERSON, N. J., NOTICE.

Members and friends of the Socialist
Labor Party in Passaic Co., N. J.,
should push the gathering of signatures
on their nominating petition lists vig-
orously, as all lists must be in the
hands of the organizer at the next
regular meeting, September 1.

Organizer.

ATTENTION, ST. LOUIS.

Section St. Louis, S. L. P., will give
a Grand Fall Picnic at Wolz Grove
on SUNDAY, September 4th, com-
mencing at 10 A. M. Good music by
the Hungarian Band. Refreshments
will be provided for. Games for young
and old. Henry J. Poelling will speak
on "Why the Party-Owned Press Is
Indispensable." All friends and sym-
pathizers cordially invited. Admis-
sion 10 cents.

Jos. Scheldler, Sec.

WOMAN
—AND THE—
Socialist Movement

Published Under Auspices of the So-
cialist Women of Greater New York.

The first treatise of its kind pub-
lished at a price within reach of
all.

48 Pages. PRICE, FIVE CENTS.

New York Labor News Co.,
28 City Hall Place, New York.

SECOND LAP PASSED

One Thousand Dollar State Campaign
Fund Well on Road to Success—
Members and Sympathizers Should
Continue the Good Work.

The second hundred dollars for this
fund is now in hand. The comrades
everywhere are rousing to activity, as
they realize that unless the thousand
dollars will be raised, and that SOON,
the work of the State organization will
be hampered. The second lap has been
passed—steady now, work hard, and
pass on to the third.

Within a few weeks the S. E. C.
expects to have finished the work of
gathering signatures for our nominat-
ing lists, in the up-state counties. As
soon as this is so, speakers will tour
the State spreading the revolutionary
message of the S. L. P. The S. E. C.
is determined to wage an active cam-
paign; it is up to the Party members
and sympathizers to enable it to do so
by supplying the sinews of war—
money—immediately. You MUST act,
now.

One friend from the, to us, strange
town of Eagle Bridge, N. Y., sends in
\$2 which he collected, and writes: "I
will try and do better next time, and
I trust it (the fund) will soon be in."
That's the spirit. Collect what you
can; however small, AND KEEP IT
UP: By hard, persistent work, small
beginnings in time become gigantic.
And if all our friends did as he from
Eagle Bridge, all the money needed,
and more, would be at hand in no time.

Since our last report the following con-
tributions have been received:

S. M. Hokelein, Syracuse, dona-	2.00
John Fredberg, Syracuse, dona-	5.00
tion	2.00
Peter Link, Syracuse, donation	.50
Frank White, Schenectady,	.50
donation	.50
Il. F. Alrutz, Schenectady,	.50
donation	.50
Boris Reinstein, Buffalo, dona-	10.00
tion	2.00
J. Wilkenin, N. Y., donation ..	5.00
H. L. Berger " " " " " "	.25
H. Cohen, " " " " " "	.25
E. Meltzer, " " " " " "	1.00
D. Raphael, N. Y., donation ..	2.00
F. H. Joss, Syracuse, donation	1.50
Collected by Lyman Brown,	
Eagle Bridge, N. Y.—James	
Clossy, 50c.; James Clark,	2.00
50c.; Lyman Brown, \$1.00 ..	1.00
S. Thompson, N. Y., donation ..	1.00
F. H. Bruno, Brooklyn, donation	1.00
J. Pearl, Brooklyn, donation ..	1.00
B. S. Rosenthal, Bkn, donation	2.00
Br. 2, Section Kings Bkn, don.	1.00
Westerberg, Brooklyn, donation	5.00
S. Mangel, Brooklyn, donation	.25
J. Zamernick, N. Y., donation	.50
Henry Stasins, Troy, N. Y., don.	1.00
Adam Wildermuth, Troy, N. Y.	3.00
donation	1.00
Sam Schwartzman, N. Y. don.	1.00
A. Orange, New York, donation	1.00
H. Mittelberg, N. Y. pledge..	
Total	53.50
Previously acknowledged ..	156.25
Grand total	\$209.75

All moneys are to be sent to L. C.
Fraina, 28 City Hall Place, New York
City.

G. T. R. STRIKE WAS LOST.

(Continued from Page 1.)

very bad shape the first week of the
strike, hardly a freight train moved.
The second week didn't show much
improvement and it looked as though
the G. T. R. was up against it, but
the G. T. R. wage slaves are not in-
dustrially organized and thus the
strikers were scabbed on by the other
craft "brotherhoods" and "unions." Consequently the strike was weakened
to that extent. They voted to strike
by referendum, but the calling off
of the strike was left to the grand lodge
officers. This mode of calling off
strikes puts the strikers at the mercy
of the grand lodge and leaves the gen-
eral officers in a position to "sell out"
or graft.

The strikers capitulated under the
most humiliating terms possible. The
Grand Trunk conceded nothing beyond
what the conciliating board awarded
the men previous to the strike, and
which the G. T. R. accepted.

The terms as to re-employment of
the strikers are that the men will be
taken back in three months, or as fast
as there are jobs open for them, to

start in as new men and lose their
claim to the pension. President Hays
of the G. T. R., said that no strike
breakers would be discharged to make
room for strikers; the latter must wait
their turn. Surely a rotten finish for
a good start.

It was reported in the local press
that about 1,000 strikers will lose their
jobs. Accordingly, there must be 1-
000 jobs held by scabs. Thus, by tak-
ing back 3,000 strikers all jobs will be
filled. (The trainmen's officials claim-
ed that 4,000 men went on strike). With
1,000 out of a job the G. T. R. is in a
convenient position to weed out 1,000
of the poorest trainmen, and replace
them by the ones needing work. It
is evident that this is a complete
gain for the G. T. R. operating, as it
does, its trains below the standard
wage paid by competing railroads.

Although the strike was a loss in
one sense, it was a gain in an educa-
tional sense. It proved the conten-
tion of the Socialist, that the pension
scheme is only a scheme to make la-
bor more docile. It also proved the
impotency of a craft divided working
class in economic wars, and that the
industrial union is an absolute neces-
sity to successfully fight the wage
wars of to-day.

This strike shows what labor can
expect from the capitalist government,
and demonstrates that government's
subservience to capital. It is rum-
ored at Ottawa that at the next ses-
sion of Parliament legislation will be
sought to make strikes of this nature
illegal. But I am safe in saying that
this will be as much a failure in pre-
venting strikes as is the Lemieux Act
and the pension bone.

Be of good cheer, fellow workers!
It seems necessary that the capitalist
class must try a few more experi-
ments, jail and shoot a few more
workmen before the working class
sees the necessity of fighting the cap-
italist class along class lines as taught
by the Socialist Labor Party and the
Industrial Workers of the World. The
working class should always demand
S. L. P. and I. W. W. literature, es-
pecially the S. L. P. press, to get this
much needed education, to the end
that we shall be sufficiently organized
to overthrow the capitalist class, and
institute the Industrial Common-
wealth. No education means no or-
ganization, and that means wage slav-
ery. Slave No. 5.

BRITISH TRADE UNIONISM.

(Continued from page one.)

five years this had been a disputed ques-
tion, and that many joiners did not con-
fine themselves to constructive work.
Some of them, he said, made all sorts
of articles of furniture, this being cabinet-
makers' work.

"The dispute will likely come before the
committee of the Technical College. It
is still undecided, and both parties, it is
learned, are awaiting the decision of the
committee in the matter."

As is evidenced from your columns,
British trade unionism has its prototype
in the American Federation of Labor of
America.

The above-mentioned dispute, it will
be noted, is over the line of demarcation,
which in the trades concerned, joiners
and cabinetmakers, appears to have de-
veloped beyond the vanishing point, the
result being that each side claims the
work in question as its own. Therein is
displayed in all its virulence the festering
sore which is inherent in modern
trade or craft unionism, and which is so
ably exposed in The People. Not only
does craft unionism fail to organize
those of its own members, but, as the
clipping shows it foments and creates
dissension within their ranks; while at
the same time it is utterly oblivious of
that large and ever increasing army of
workers who are outside the pale of
trades unionism altogether. Thus British
trades unionism as a factor in work-
ing class organization is not only antag-
onistic to the interests of the workers
as a whole but is opposed to the unifika-
tion of the working class as contained in
the message of industrial unionism and
which is absolutely essential if the
emancipation of the working class is to
be brought about at all.

Experience, we are told, teaches fools,
but the adage, in as far as these trade
unionists are concerned, despite the fact
that they are reputed in some quarters
to be the most intelligent section of the
working class, appears to be unknown to
them: they either can not or will not
learn from experience, for, instead of
recognizing the development that has
taken place in their trades and which
alone is responsible for the complication
that has arisen between them, they fall
to like spoilt children and blame one
another.

The action of these unionists is not
unlike that of the Luddites of old, who
saw, or thought they saw in the intro-
duction of machinery into their trade,
something that was inimical to their
interests and straightway smashed the

SCAND. SOCIALIST CLUB OF BOSTON

Will Hold a

- - FIELD DAY - -

At

AMORY GROVE (Roxbury)

On

Monday (Labor Day), Sept. 5, 1910

Games Sanctioned by the N. E. A. A. U.

1 Mile Run; 440 Yard Run; High Jump, and Potato Race for Ladies
Entries must be made to Oscar Storm, 43 Worcester St., Boston, Mass.,
before September 1.

DANCING AFTERNOON AND EVENING.

The Famous Mutt & Jeff will appear.

ADMISSION: Gents, 50 Cents; Ladies, 35 Cents

machines; failing to perceive that it was
not the machines but the ownership
thereof that should have been the object
aimed at. In like manner these tradeunion-
ists in striking and protesting against
their brother tradesmen look upon them
as men who are stealing their work from
them and thereby taking the bread out
of their mouths. They fail to see that
it is not the men who are to blame, but
the "changed conditions" in consequence
of the development in their trades. To
abolish these, as well as the causes
(private ownership of the means of life)
that produces them, they as sensible men
must come together and organize along
the lines of industrial unionism, with the
avowed object of restoring to themselves
from their present owners the means of
life and making them the common heri-
tage of all.

Arch'd Lawrie.

SECTION CALENDAR.

Under this head we shall publish
standing advertisements of Section
headquarters, or other permanent an-
nouncements. The charge will be five
dollars a year for five lines.

San Francisco, Cal., 49 Duboce avenue,
Headquarters and reading room of Sec-
tion San Francisco, Cal., Socialist Labor
Party, Hungarian Socialist Labor Federa-
tion, Lettish Socialist Labor Federa-
tion, and Scandinavian Discussion Club
at 49 Duboce avenue.

Los Angeles, Cal., Headquarters and
public reading room at 317 East Sev-
enth street. Public educational meet-
ings Sunday evenings. People readers
are invited to our rooms and meetings.

Headquarters Section Cincinnati, O.,
S. L. P., at 1808 Elm street. General
Committee meets every second and
fourth Thursday. German, Jewish
and Hungarian educational meetings
every Wednesday and Sunday. Open
every night.

Headquarters of Section Portland,
Oregon, S. L. P., and Scandinavian
Labor Federation, 224 1/2 Washington
street, Rooms 1 and 2.

Section Cleveland, Ohio, S. L. P.,
meets first and third Sunday of the
month at 3 p. m., at Headquarters, 2418
East 9th street.

Section Allentown, Pa., S. L. P.,
meets every first Saturday in the
month at 8 p. m. Headquarters, 814
Hamilton street.

Section Hartford, Conn., meets every
second Wednesday in the month at
8 p. m., at Headquarters, 24 Elm street.

Section Providence meets every second
and fourth Tuesday of the month at 98
Weybosset street, Room 14, 8 p. m.

New Jersey State Executive Com-
mittee, S. L. P., P. Merquelin, Secretary,
121 Myrtle avenue, Plainfield; W. J.
Zarroll, Financial Secretary, 1076 Bond
street, Elizabeth.

Chicago, Illinois—The 14th Ward
Branch, Socialist Labor Party meets
every first and third Friday, 8 p. m.,
at Friedman's Hall, Grand and West-
ern avenues. Workingmen and women
invited.

Headquarters Section Seattle, Wash.,
Sullivan Building, 712 First avenue,
Room 309. P. O. Box 1854. Propaganda
meetings every Sunday, 8 p. m., Colum-
bia Hall, 7th avenue between Pike and
Union streets.

Section Tacoma, Wash., S. L. P., Head-
quarters and free reading room, Room
24, Wallace Building, 12th and A streets.

All communications intended for the
Minnesota S. E. C. should be addressed
to Herbert Johnson, 487 Como avenue,
St. Paul, Minn.

Section St. Paul, Minn., S. L. P., holds
a regular business meeting the second
Thursday evening of each month, at
Federation Hall, corner Third and
Wabasha streets.

Section Denver meets the second
Thursday evening of each month at Hall,
2